

व्याकरणसिद्धान्तदर्पणः ।

THE

VYĀKARĀNASIDDHĀNTĀDARPAÑA

A SANSKRIT GRAMMAR

IN ENGLISH.

PARTS I. & II.

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(FOUNDED ON THE APHORISMS OF PĀṇINI)

BY

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PREFACE.

It is in the hope of begetting a taste for the study of Páñini's Grammar among the students of English that I have undertaken to translate the aphorisms of that Great Teacher. I have not been able to translate the whole of his immortal work in the small space allowed me in this little book, but only such portions of it as every beginner of Sanskrit Grammar is expected to know at the commencement of his study. In my endeavour to lay open before my readers a wider view of the subjects treated of here, I have copiously drawn upon his commentators for information quite indispensable to the elucidation of the abstruse points involved in them.

The arrangement of Páñini's Sútras as attempted by me is spick and span new; but nowhere does it clash with the scientific method of manipulating them in practice.

All the orthographic changes to which a radical or a derivative word is subjected in the successive stages of its transformation into a finished word (Pada) have been carefully explained and illustrated in the same way as is followed by the learned Pandits in imparting instruction to their pupils. The order of applying the sútras in any particular process is in no wise infringed. References to the foregoing sútras that bear a share in the variations of a crude form or in the elucidation of a rule are supplied with that fulness of detail that cannot fail to enhance the usefulness of the book to those for whom it is intended.

All definitions and illustrative rules—*Sajñás* and *Paribháshás*—, are separated by a sharp line of demarcation from the rules of inflection and occupy a conspicuous position in the beginning of the book; inasmuch as they form the groundwork of Páñini's Grammar and in all respects answer to the definitions and axioms of Euclid. No doubt, 'its study involves a mental discipline not to be surpassed.'

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The principal subjects that I have dealt with in the following pages are Orthography, Declension of Nouns and Pronouns, Cases, Case-affixes and Prepositions. Any one who makes himself familiar with these will be enabled to grasp the others in a wonderfully easy way without the assistance of a teacher, and will not be deterred from entering upon a higher study of the six *śāstras*.

It will be to the benefit of my readers to inform them that I have taken all the examples and notes herein given from the *Siddhānta Kaumudi*, *Kāśīka* and *Padamanjari* to which learned works I cannot acknowledge my debt too adequately. In the English version of the *sūtras*, I have also consulted Dr. Monier Williams' Sanskrit-English Dictionary and Dr. Ballantyne's Translation of the *Laghukaumudi*. So I feel myself indebted to them to the same extent that I do to the learned authors of the above named works.

Finally, I do not like to praise my work myself knowing that every one calls his geese to be swans.

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श्रीगणेशायनमः ।

नमस्कृत्यहमुपलं शिष्मविद्वारणलोलं हि ब्रह्मनेत् ।

दर्शयते दर्शनक्षत्रे व्याकरणसिद्धान्तदर्पणम् ॥ १ ॥

No. 1.—चूड़दण्डः । १ । कल्कः । २ । एओइः । ३ ।
ऐओउः । ४ । हयवरटः । ५ । लण्डः । जम्भुण्डः । ६ ।
कम्भजः । ८ । घटधृष्टः । ९ । जब्लाड़दण्डः । १० । एफ्क्टठथच
टत्वक्षयपय । १२ । शष्मह । १३ । हल । १४ । इति माहे-
खराणि सूत्रार्थ्यणादिसंज्ञार्थानि ॥

No. 1.—di uñ; ri lñk; e ññ; ai aññ; ha ya ra rat; lan;
na ma ha-ññ nam; jha ñññ; gha ñha dhash; ju ba ga ña ña ña;
kha ñha ñha ñha ñha ña ña ña; ka ña ña ña ña ña ña ña; hal. These groups
of letters are the aphorisms of Śiva, and are utilised to form Literal
Names or Pratyāhāras such as *anññi*, *etññi*, &c. by which all the letters
beginning with the 1st letter of a Pratyāhāra and ending with the
indicatory letter of it, can be separately designated. For instance, *an*
is a common name of *a*, *i* and *u*; *ik* of *i*, *u*, *ri*, *lri*; and so of other
literal groups. Note that the *an* group is always formed by the help
of the 1st *ñ* except in Sūtra numbered 10 in this hook where the *ñ* of
the 6th group enters into the formation of the Pratyāhāra.

No. 2.—हलन्त्यम् (1-3-3 = उपदेशोन्त्यं हलं इति स्यात्). In an upadeśa,
the last consonant is termed *It*. उपदेश आद्योन्त्यारणम्. An upadeśa is an
original utterance,—that is to say—a verbal root (dhātu); an affix
(pratyaya), an augment (as *am*, *na*, &c.), a literal group (*an*, &c.)
and the like.

No. 2 a.—तस्य लोपः (1-3-9 = तस्येतो लोपः स्यात्). That is i. e. the
indicatory letter, is elided. Hence the final letters of the above 14
utterances are expunged in practice.

No. 3.—आदिरन्त्येन् सहेता (1-1-71 = मध्यमानं स्वस्य च संज्ञा स्यात्).
An initial letter along with an indicatory letter as a final designates.

itself, and the letters intervening between them. Hence, *ak* formed of *a* as its initial letter and of *eh* as its final is a common name of all the vowels; likewise *Hal* is the name of all the consonants; *ak* of *a*, *i*, *u*, *ri*, *lh*; *eu* of *e*, *oo* and so on. नया मूर्च्छकारश्च। In *lāñ* aphorism, the short vowel following *l* is Indicatory. But हकारीटिष्वकार उच्चारणार्थः the short *a* in the body of a consonant, as *h* and the like, is simply euphonious, hence superfluous in practice.

No 4.—उपादेशे जननुनासिक इत् (1-3-2). A nasal vowel in an upadeśa is named *It*. Hence the nasal *a* of *lāñ* aphorism standing as the final of *r*, forms the group *ra*, which designates *r* and *l*.

No. 5.—ऊकालोऽङ्गस्वदीर्धमुतः (1-2-27) उच्च ऊङ्ग ऊङ्गस्वदः । वांकाल इथ काले यस्य सोऽच्य क्रमात् द्रुत्यदीर्धमुतसंज्ञः स्यात् । सैवत्येकमुदात्तादिभेदेन त्रिधा ॥ Short *u*, long *u*, prolated *u* (these three *u*'s differing in time are the measures of the prosodical length of any vowel). A vowel whose prosodical length of "time" is like that of *u*, short, long, and prolated is named accordingly, Short, Long, and Prolated. Each of them, again, is threefold, according to the distinction of "acutely accented, &c."

No. 6.—उच्चैरुदात्तः (1-2-29). A vowel uttered with a high tone is called *Udatta*, i. e. acutely accented;

No 6a.—नीचैरुदात्तः (1-2-30). That uttered with a low tone is *Anudatta* or gravely accented;

No 6b.—समाहारः स्वरितः (1-2-31) And that uttered by a combination of these two tones is *Svarita*, i. e. circumflexly accented.

तात्पादिषु सभ्येषु स्यानेषु र्थभागे निष्क्रोऽनुदृतसंज्ञः स्याद् । A vowel produced in the upper half of the organ of utterance such as

* NOTE 1.—तस्यादितउठात्तमध्यहस्यम् (1-2-32) द्रुत्यग्नुणमतन्त्रम् । स्वरितस्यादितोऽर्धमुदात्तं बोध्यम् । उत्तरार्धं तु परियोगादनुदात्तं तस्य चोदात्तस्वरितपरत्वे रथयां स्पष्टम् ॥ The appellation short is out of place here. The 1st half of a circumflex accent is known to be *Acute*, the letter half in contradistinction with the former is *Anudatta*, i. e. *Grave*. This is because it is distinctly heard when an acute or a circumflex accent follows:—Ex. कृ॑ वोश्वा॒ः । रथानं॑ नये॒ररा॒ः । शृ॒त चक्रं॑ पो॒र्वहा॒ः ॥ The *svarita* of *kva* is here split up into two accents, acute and grave, in order that it may harmonise with the following *Udatta* accent in "vo" instead of making grating sounds with it. The vowels that

the palate, the lips, &c., is named Uddatta; as, आये. Rules 5 and 6 together give a ninefold character to each vowel which is again doubled by the next rule.

No. 7.—सुखनासिकावचनोऽनुनासिकः (1-1-8) *सुखसहितनासिकयोच्चार्यमायो वर्णां ज्ञनासिकसंक्षेपः स्यात् । तटित्यम् । अ इ उ ऋ श्वरां वर्णानां प्रत्येकमित्तादशःै भेदाः । ल वर्णस्य द्वादशः । तस्य दीर्घोभीवात् । एचामपि द्वादशः । तेषां हृस्वामायात् ॥ A letter uttered by the nose with the (help) of the mouth is called Nasal. Hence, there are 18 modifications of each of these letters—*a, i, u, ri*. Of the letter *ri*, there are only 12, because it lacks the long prosodical time. Of each group too, there are only 12 varieties, because they are not short. Thus अ म ह श न and the vowels only are called *Anunasika*.

No. 8.—तुल्यास्यप्रयत्नं सर्वर्णम् (1-1-9). The compound तुल्यास्यप्रयत्नं is explained in two ways. आस्य च प्रयत्नम्, आस्यप्रयत्नो, तो तुल्यो प्रस्त्रितः । (1) That of which the place of origin, and the effort of utterance are similar; (2) तुल्यशार्यं प्रयत्नो द्वयोर्गतः. (2) That whose effort of utterance within the mouth is similar. Hence the sūtra is explained thus:—Two letters agreeing with one another in their place of origin and the effort of utterance are called Homogeneous one with another. Here Kāyāyana remarks च ल वर्णोभिष्यते सावैरेव वाच्यम्. Let *ri* and *li* be called homogeneous one with another. The following sūtras describe the place of origin and the effort of utterance employed in the production of a letter.

(a) अकुह्विसर्जनीयानां कण्ठः The throat is the organ of the gutturals *a, i, ī, kha, kha, ga, gha, īa, īa* and *visarga* (ऽ). (b) इत्यशानां तात्: the palate, that of *i, ī, cha, chha, ja, jha, īa, īa* and *sa*. (c) ऋट्टर्पाणां मध्यां, the head, that of *ri, īi, ta, tha, īa, īa, dha, īa, īa, ra* and *sha*.

are not exhibited with any sign are accented acutely. The svarita accent is denoted by a small upright stroke above the syllable, and the anudatta by a horizontal mark underneath. Pāṇini applies the term anudatta to the neutral accentless tone, and uses the term sannatara or anudattatara for the proper anudatta, i. e. the true grave accent which precedes the udatta. It may be here borne in mind (उदात्तानुदात्तस्य स्वरितः 8-4-66) that an anudatta or grave accent is changed to a circumflex one, when it follows an acute accent as अन्नमंड्ये and that it becomes anudattatara i. e. graver, when it precedes an acute or a circumflex accent, उदात्तस्वरितपूरण्य सत्रता 1-2-40 as सर्वसि शुद्धिदि

ज्योर्याः ॥ The 1st and 2nd letters of each class, *s*, *sha*, *s*, *visarga*, *Jihvámáliya* and *Upadhmániya*, and the 1st and 2nd yama, are produced by the expansion of the throat attended with gentle sighing and the absence of low murmur.

वीर्याणां कृतीयचतुर्थी अन्तस्था हकारानुस्वारापमैत्रैव कृतीयचतुर्थी नासिक्याश्च संष्टप्तक्षण्ठानादानुप्रदानायोपवन्तश्च ॥ The 3rd and 4th letters of each class, *ya*, *ra*, *la*, *va*, *ha*, *anusvára*, the 3rd and 4th yama are produced by contracting the throat and making a gentle low murmuring sound

एके अल्पप्राणा इतरे महाप्राणाः ॥ The 1st, 3rd and the 5th letters of each class, the 1st and the 3rd yama are called unaspirated, while the rest are called aspirated. Note that श (short) श (long) श (anu-nasika), and ल्ल (l or d) are called yama.

सस्थानेन द्वितीयाः, हकारेण चतुर्थाः ॥ The 2nd letters have the same organs as *s*, and the 4th have the same as *h*.

No. 9.—नामाभिलो (1-1-10). Vowels and consonants cannot be homogeneous one with another. Hence *a* and *h*, *i* and *s* cannot be homogeneous, as, दण्डहिस्तः ; *दधिशीतलम्.

No. 10.—अगुदित सर्वर्णस्य चाऽप्रत्ययः (1-1-69). प्रतीयंते खिधीयत इति प्रत्ययः, अविधीयमानोऽगु उठिच्च सूक्ष्येण्यंरंजा स्थात् । अचाणु परेण शकारेण ॥ कु उु तु तु ए एते उदितः ॥ तदव्यम् श्री इत्यष्टादशानां संज्ञा तथेकारोकारै । ऋकारस्वंशतः । एवं लकारोपि । एहो द्वादशानाम् । एदैतोरोदैतोश्च न मिथः सावर्ण्यम्, ऐत्राजिति सृत्तारम्भामर्यात् । तेनेचतुर्विशतेः संज्ञाः स्यरिति नापादनीध्यम् अनुनासिकाननुनामिकभेदेन यवलाद्विधा । ब्रेनाननुनासिकास्तेष्ट्योद्युयेः संज्ञाः ॥ What is subjoined is called Pratyaya, i. e. an affix. An *a* of letters of *an* group, when not employed as affixes, and letters marked by an indicatory *u*, designate their homogeneous letters too. Here the pratyáhára *an* is formed by the latter *u* (of the 6th sútrá) *Ku*, *chu*, *tu*, *pu*,—these are what end in the indicatory *u*. Hence, *a* is the name of its 18 different modifications, and so *i* and *u*. The letter श represents 30 varieties (18 of itself and 12 of *lri*), and like wise, *lri* has as many as *ri*. The compound vowels of the *ech* group have 12 varieties. The letters *e* and *ai*, *o* and *au* have not reciprocal homogeneity; because the sútra ऐत्रोच् was begun for this express purpose; hence it cannot hold good that *ech* has 24 designations *Y*, *v*, and *l* are of two kinds, as regards nasality and non-nasality, hence in their non-nasal capacity they denote two and only two varieties.

No. 11.—तपरस्तत्कालस्य (1-1-70). तः परो यस्मात् स च तात्परश्चौ चार्यमाणसमकालस्येव संज्ञा स्यात् । तेन अत् इत् उत् इत्यादयः यथां यथां संज्ञा, चूदिति द्वाट्यानाम् ॥ What is followed by the letter *t*, and what follows the letter *t*, shall designate only such a letter as has the same prosodical length. Hence *at*, *it*, *ut*, &c., are the names of 6 varieties only, *it* has twelve, because it implies *iti* too.

No. 12.—येन विधिस्तदन्तस्य (1-1-72). स्वरूपविधिपरिहारायायमारम्भः विधिर्विधीयते इति, विशेषणं तदन्तस्य संज्ञा स्यात् स्वस्य च रूपस्य ॥ This is begun to forego using a substitute in place of a mere form, as *ik*, *ach*, &c. What is substituted is *Vidhi*. A term, attributive in function, denotes what ends with that term, as well as its own form. In rules इको-यण्चि, &c., the substitute *yan* and the like, are not to be used in the room of *ik*, &c., but instead of the final of what ends with *ik* समास प्रत्ययविधौ विधेयः । But the composition of words, and the use of an affix do not come within the scope of this rule. Hence कष्टयितः (suffering pain) here the two words are compounded together; but if परमकाटे श्रितः, no composition can take place. नडस्यापत्यं नाडायनः (a descendant of *Nada*); here the affix *ak* is used; but सूत्रं नडस्यापत्यं, सौत्रनाडः, here the same affix *an* cannot be used of *Sûtranada* which ends with *Nada*. उगिट्टुर्जपहण्यवर्जमितिधाचाम्—But this exception does not apply to words ending in the indicator *uk*, nor to letters enunciated in a rule. Hence, डोप is used in भवती as well as in अति भवती ॥ अतद्वजः । दात्ति, मात्तिः.

No. 13.—विमोऽयसानम् (1-4-110), विरतिविरामः, विरभतेजेनेति वा विराम इति; वर्णानामभावोऽवसान् संज्ञः स्यात्; Let the pause of voice, or the absence of succeeding letters, be named *Avasâna*, as अपुः, वृक्षः.

No. 14.—परः संनिकर्षः संहिता (1-4-109). वर्णानामतिशयितः संविधिः संहिता संज्ञः स्यात्; Let the closest proximity of letters be named *Samhitâ* or contact.

No. 15.—ह्रस्वं लघु (1-4-10). Let a short vowel be called *light*. For example, the short *i* in the enunciated roots of भेत्ता, छेत्ता, (breaking, cutting) is styled *light*.

No. 15a.—संयोगे गुरु (1-4-11). Let it be called *heavy*, when a compound consonant follows, as कुण्डा, a jar.

No. 15b.—टोर्चं च (1-4-12). Let a long vowel also be called *heavy* as देहां चक्रे (he attempted).

* No. 16.—अटर्शनं लोपः (1-1-60), अटर्शनम् means either not hearing अश्वणम् or not uttering 'अनुच्चारणम्' or dissolution विनाश. A letter in all these phases is called Lopa 'elision simple.'

No. 17.—हस्तानन्त्रा संयोगः (1-1-67). न विद्यते न तर्येषां सेनन्तरानि प्रिक्षेत्राः ॥ They that have no aperture between them; भित्तितो विरञ्जिता व्यवहृताः शिलस्तोत्तरारिता इति । Consonants not separated by the intervention of vowels of a different class, (i. e. uttered conjointly together) are named compound consonants or simply conjuncts. Ex. स न् स् ज्—here the last three form a conjunct.

No. 18.—षुचिरादेच् (1-1-1). Call long a, ai and au, Vriddhi.

No. 19.—अदेहगुणः (1-1-2). Call short a, e and o, Guna.

No. 20.—असोऽन्त्यादिटि (1-1-64). असां मध्ये योऽन्त्यः स आदिर्यस्य तद्विसुन्नं स्यात् । The last of the vowels in a word, being the initial of what follows, (i. e. the last syllable beginning with a vowel) is named "Ti."

No. 21.—अलोऽन्त्यादृत्युपधा (1-1-56). अन्त्यादलः यूर्ध्वे यो वर्णः स उपधा संज्ञः स्यात् । The letter that precedes the last letter in a word is named Upadhā (the penult).

No. 22.—प्रायीश्वराच्चिपातः (1-4-56). This is a regulating rule. Nipātah or Particles are treated of from this aphorism till Ishvare-tosun, &c.

No. 23.—चादयो सत्ये (1-4-57). Cha, vā, ha, aha, &c. are named Nipāta, when they do not denote substances.

No. 24.—प्रादृष्यः (1-4-58). अद्रृष्यार्थाः प्रादृष्यस्तु ॥ Pra, prā, &c., not in the sense of substances are called Nipāta.

No. 25.—उपसर्गाः क्रियायोगे (1-4-59).

No. 25a.—गतिश्च (1-4-60). प्रादयः क्रियायोगे उपसर्गसंज्ञा गतिसंज्ञाश्च स्युः । Pra, prā, &c., when prefixed to a verb are named Upsarga or Gati (a prefix). The prade are—प्र, प्रा, अप, सम्, अनु, अव, निष्, निर्, दुष्, दुर्, वि, आह्, नि, अधि, अपि, अति, सु, उद्, अभि, प्रति, परि, उप.

No. 26.—न वेति विभाषा (1-1-44). नेति प्रतिषेधे, वेति विकल्पे । Na in a sūtra denotes prohibition, and va, option.

No. 27.—स्वं रूपं शब्दस्य शब्दसंज्ञा (1-1-68). शब्दस्य स्वं रूपं संज्ञि, शब्दशास्त्रेया संज्ञातां विनिः ॥ A word denotes its own form, but not the form of a word synonymous with it.

Hence (आग्नेर्दक्), the affix *dhak* is used of Agni, 'fire' but not of Krisánu, which also means fire.

No. 28.—सुभन्तं पदम् (1-4-14). सुभन्तं तिङ्नं च पदमेत्तं स्यात् । Whatever ends with *sup* or *ti* affixes is called a pada, i. e. a complete word, as ब्राह्मणाः पचति (The Brahmins are cooking).

No. 29.—ई द्वे द द्विवचनं पदम् (1-1-11). ईद्वादिविश्वेष्य द्विवचनं विशेषणम्, अथवा ईद्विविशेषण, द्विवचनं विशेषम् । Dual case affixes ending in long *i*, *u* or *é*, or the long *i*, *u*, or *é*—expressing duality are named *Pragrihya* (i. e., these are not united with the following vowel). Ex. आग्ने यत्ते “these two fires,” विष्णु इमै, “these two Vishnus” गंगे ग्रसु “these two rivers Ganges.

No. 30.—अदसामात् (1-1-12). अस्मात् परादीद्वत्ते प्रग्रीह्यस्तः । Long *i* and *u* coming after the *m* of *adas* are named *Pragrihya*. No sandhi. अमीईशः ‘those lords’; रामक्रष्णावसूचासाते ‘those two, Ráma and Krshna are present. मात् किम् ‘why after the *m*?’ Witness असुके इत्र ‘those here’; here the final and the initial vowel of the two words are united together

No. 31.—शे (1-1-13). सुपाभादे प्रकृत्वसि ॥ *Sé*, a substitute for case affixes in the vedas is termed *Pragrihya*. अस्मे इन्द्रा वहस्यती *Asme*, common to all oblique cases of the plural is confined to the vedas त्वेष्यः, मेष्यः (thy wealth, my wealth).

No. 32.—निपात एकाज्जनाद् (1-1-14). एकोज्जनिपात आड् वर्जः प्रग्रहः । अत्र निपातेनज् विशेषतेऽन तु अचानिपात ॥ Any individual vowel, called *Nipáta*, is *Pragrihya*, the *Nipáta* *ā* being excepted व इन्द्रः ‘O Indra.’ उ उमेषः ‘Oh Lord of Umá’ ईष्टव्यै क्रियाद्वावै स्मरण्योरर्दितः । Let the long *a*, which denotes diminution, for the limit inceptive, or the limit conclusive or which is prefixed to verbs be named *āt*, i. e. be considered to have the indicatory *ā*, but let it be without the indicatory *ā*, when it is used in the sense of recollecting, or in introducing a sentence. Ex. आ एव नुमन्यसे “Now thou thinkest so.” आएवं किंत सत् “O I recollect, it is exactly so.” ईष्टदुष्कृतम् ओष्णम् ‘A little warm.’

No. 33.—ओस्त (1-1-15). ओटन्तेनिपातः प्रग्रहः । A *Nipáta* ending in *o* is *Pragrihya*. Ex. ओहो ईशाः ‘Ho lords!’

No. 34.—सम्बुद्धै शाकल्पस्येतावनविष्टि (1-1-16). संबुद्धिनिमित्तकओकारा वा प्रग्रहो विदिके इत्तैपरे ॥ In the opinion of Śákalya, *o* in the vocative singular, when followed by *mi*, is *Pragrihya*, but not when it is follow-

ed by *iti* in the vedas. Ex. विष्णोऽति or विष्णाविति "O Vishnu, thus" *iti* refers to what has been said or thought, or emphasises the preceding word. The mention of Śākalya implies optionality.

No. 35.—उजः (1-1-17) (उजः इति च प्रगृह्यते) ॥ Let *u* particle when followed by *iti* be optionally Pragṛhya. This particle is as an interjection used in giving assent, command, &c., and as a conjunction of inference it means 'now.' उ इति = विति—“O that, thus.” उ आगतः शत्रुः—O, the enemy is come. It is generally placed after a pronominal, as किम् ‘why.’ सम् ‘him.’ तद् ‘that,’ and is then expletive in force: see *Adverbs*.

No. 36a.—कौ (1-1-17). Let long, nasal *u* be optionally substituted for *u* and let it be Pragṛhya, when *iti* follows:—Hence उइति = कौ इति. These are the three forms in which the two words can appear.

No. 36.—ईदूतै च सप्तम्यै (1-1-19). सप्तम्यै पर्यवसत्तमैदूतन्ते प्रगृह्यते: Let words ending in long *i* and *u*, and conveying the sense of the locative be Pragṛhya. Hence मामकौ इति, तनू इति (Māmakyam, tanvam)..

CHAPTER II.

PARIBHĀSHAS OR ILLUSTRATIVE RULES.

No. 37.—इको गुणवृद्धी (1-1-3). Guna and Vṛiddhi are substituted in place of *ik* only (which is exhibited in the 6th case). *Ik* Pratyāhāra comprises *i*, *u*, *ri*, *lu*. Thus, Guna, as directed by सार्वधातुकार्द्धधातुक्योः comes in place of *ik* only, as तरनि, अकार्यति, &c.

No. 38.—आचर्ष (1-2-27). Short, long, and protracted substitutes are invariably used in place of *ach*, vowels (which appear in the 6th case in a rule).

No. 39.—आत्मतौ इकितौ (1-1-46). टिकितौ यस्यतौ तस्य क्रमादात्मता वयव्याप्त्यः ॥ Of whatsoever the augments marked by an indicatory *t* or *k* are enunciated, they form the initial and the final portion of it in due order. The *tit* augment precedes, and *kit* follows.

No. 40.—मिद्योल्यात्परः (1-1-47). आचां सध्ये योऽन्यस्तस्मात्परस्तस्यै व्याप्त्यव्याप्तिमित स्यात् । The *mit* augment comes after the last of the vowels in a word and forms the final portion of it.

No. 41.—एव द्वात्मादेशे (1-1-48). *Ik* only is the substitute of *ach*, when *ach* is to be shortened.

No. 42.—ब्रह्मे स्थाने योगा (1-1-49). अनिर्धारितसंबन्धविशेषं 'ब्रह्मे स्थाने योगा बोध्या—Whenever the relation of a possessive case (in a sūtra) to some particular word is not expressly shown, the possessive is regarded to be related to the word *sthāna*, place, understood. This means that the sūtra should be interpreted by supplying the word 'place'; the thing possessed after the possessive case. The Sūtras of Pāṇini are given in very succinct forms; hence they generally require to be expanded in order to give a clear idea of the sense. The aphorisms of Pāṇini are of 7 kinds. In his opening lecture he first gives *Sanjhā Sūtras*, i. e. rules dealing with Technical names, and *Paribhāshas*, Illustrative Rules. These rules form the backbone of *Sanskrit grammar*. All the rules which come in subsequent lectures are supplemented by them, or are explained by them. The 5 remaining kinds are *Vidhi*, those which substitute one form for another; *Nishedha* those which prohibit action; *Niyama*, those which prescribe action; *Atdesa*, Analogy; and *Adhikār* i. e. Heading rules whose influence is felt in the subsequent rules till another heading rule commences.

No. 43.—स्थानेन्तरतमः (1-1-50) प्रसङ्गे सति सदृशं तम आदेशः स्यात् । In the event of substituting one letter for another, use the alter ego of the other, i. e., what is the likeliest to it. For instance, if you have to use *yan* for *ik*, substitute *y*, a palatal for *i* which is also a palatal, the cerebral *r* for the cerebral *ri*, and so on. यत्रानेकविधभान्तर्ये तत्र स्थानन् आन्तर्ये बलीयः ॥ Where the resemblance (of one letter to another) is manifold, the resemblance in the place of utterance predominates.

No. 44.—उत्तर रप्तः (1-1-51). (1) उः स्थाने रप्तोऽया भवति । In place of *ri*, *an* followed by *r* is used. (2) उः स्थानेऽयोव भवति स च रप्तः । In place of *ri*, *an* only is used, and it is followed by *r*. (3) उः स्थाने विज्ञुतेऽयित्यनूद्य तस्य विधानोन्तरकाले रप्तव्यमात्रविधीयते । Having declared that *an* is used in place of *ri*, let us put in *r* after *an*, when it has been already substituted for *ri*. (4) यतः स्थाने अऽविधीयते इत्यनूद्य तस्य प्रसंगावस्थायामेव रप्तव्यमात्रविधीयते । Having stated that *an* is used in place of *ri*, let us put in *r* after *an*, just at the moment of substitution. Ex. चक्रे क्रिरिः द्वैमातुरः, कारकः, &c.

No. 45.—अलोऽन्त्यस्य (1-1-52). प्रस्तोनिर्दिष्टाऽन्त्यस्यादेशः स्यात् । A substitute enjoined to take the place of a term exhibited in the genitive case, comes in the room of its last letter.

Here *aloh* and *Antyasya* are both in the 6th case hence by No. 42, *sthāna* should be supplied. Technical forms as the *Pratyā-*

haras and the like are made the medium of Grammatical action. These abstract forms, by No. 12, indicate words ending with them. Hence in accordance with No. 42, substitutes come to be used in place of a whole word ending with a form exhibited in the genitive case in a rule. Now this would be quite contrary to the object in hand. Hence arises the need of this crucial rule.

No. 46.—हिच्च (1-1-53). अन्यस्यैव स्यात् । So too a substitute distinguished by an indicatory *n*. *Tātān* (तातङ्ग) is excepted.

No. 47.—आदेः परस्य (1-1-54). परस्य यद्गुह्तै तत् तस्यादेवोध्यम् । Whatever substitute is enjoined to come in the room of a term that follows, comes in the room of the initial letter of that term. कुच परस्य कायै शिव्यति, when is a substitute used of a following term? यत्र पंचमी निर्देशः, when it is enjoined by means of the 5th case. Thus ईदासै, ईत् is the substitute of आन coming after आस्; as आसीनः (sitting). Here आसः is exhibited in the 5th case.

No. 48—अनेकात्मग्रन्ति सर्वस्य (1-1-55). A substitute consisting of many letters (excluding the indicatory letters) or a unilateral substitute distinguished by an indicatory *s*, takes the place of the whole of a primitive form. आतोभिस ऐसु, जसः शौः &c.

No. 49.—स्यानिवदादेशोनलविधिः (1-1-56). आदेशः स्यानिवत्स्याच तु स्यान्यलाभ्यविधिः । A substitute is the alter ego (i. e. inherits all the titles and liabilities of the primitive form whose place it occupies) of the Primitive Form, but not in *al vidhi*. अलविधिः = अलाभ्यविधिः (उत्तरपदलोकी समाप्तः) The operation of a rule depending upon the letter of a Primitive Form. Considering the letter of a primitive form to be the cause of some operation; (सति तोस्मन्), in the presence of it, i. e. granting that the substitute of such a form is the alter ego of it; (यश्चालिविधिः) the operation which ensues by means of a forth exhibited in the 7th case, (यश्चालोविधिः), that enjoined, by a letter form in the 6th case (यश्चालः परस्य विधिः) that taking place in the room of a form following one in the 5th case, (यश्चालाविधिः) and that caused by the instrumentality of a form,—all these operations are called *al vidhi*. Thus to prevent the primitive form from exercising any influence in the operation of such rules, sthānivat status is denied.

Ex. (1) यज्ञेः तः, वृष्टः; क वृष्ट इत्यत्र हुशिषेत्युत्तं प्राप्तं न भवति

(2) नोपो ष्वार्तसीति. न भवति ॥

(3) वोः पन्नाः हल्द्वाविति लोपो न भवति

(4) वृद्धोरस्तेन, यत्क्वं प्राप्ते न भवति ॥ This is a Universal Maxim

No. 50.—अ चः परस्मिन् पूर्विधि । (1-157) परनिमित्तोऽजटिधः स्थू-
निवस्यात् स्थूनिमूतदृढः पूर्वत्वेन दृष्टव्य विधौ कर्त्तव्य ॥ Let the substituted
in the room of a primitive vowel, with its cause coming after, be
regarded as sthāpi, when some operation is to take effect on what
occurs anterior to the Primitive Form :

Ex. कथ + यिद् + शप + तिप = कथ + यिद् + शप + तिप (अतो
नोपः) Here the blank caused by यिद् (the blank is actually a substi-
tute) is regarded sthāni, and thus prevents व्रिद्धि from taking place
in the room of a of *k* by अतदृष्टव्यातः ॥

No. 51.—न पदान्तद्विवर्तनं व्रियतेऽप्य स्वरसवर्णानुस्वारदीर्घजश्वरं विधिः
(1-158). In the operations enumerated here, the substituted form
is not regarded sthāni.

(1) पदान्तविधिः : An operation relating to the final of a complete word. Ex. कौतः, (which two are there ?) Before the suffix the a of *au*, to be, is elided by अनसोरस्तेषाः ; now if the blank be sthāni, the a of *kau* is apt to be changed to अ by echo. Hence the prohibition.

(2) द्विवर्तनः : Reduplication of a letter. Ex. दध्यत्र व दध्यत्रा
Here त्र is turned to त्र by इति. Considering त्र to be sthāni i. e. in
effect त्र, the reduplication of ध by अनसोरस्तेषाः is debarred. Hence—

(3) वरेविधिः :— यायात्र ई (One who walks crookedly). The frequentative *yah* suffix is added to root *ya* by नित्यम् कोटित्यं गत्वा, hence यायायः. Again, वृत-suffix वृच is attached. The a of यायः is elided by अनसोरस्तेषाः ; and then य by लोपेः योत्रेति. Now if you treat the blank of a to be sthāni, the long a of यायाय becomes elided by आत्मतेता पद्धिं च । Hence—

(4) अलोपविधिः : Explained above.

(5) स्वरविधिः : In laying accents. चिकीर्ष + शुकुन = चिकीर्षै+शुकुन
(अतोन्तेषाः). Regarding the blank of a to be sthāni, we cannot accent
it after ई acutely before the त्ति (त्तित) suffix शुकुन । Hence—

(6) स्वरणः : In substituting homogeneous letters. रथ + तस् =
रथनमृध + तस् = रन्ध + तस् (अनसोरस्तेषाः) रंध + तस् (नव्रापदान्तस्य कर्त्तव्य)
= रन्धतस् (अनुस्वारस्य परिप्रसवणः) । Because the elision is not sthāpi.

(7) अनुस्वार—यिनिति । Here the a of *sham* is elided ; considering
the elision of it to be sthāni ; a cannot be changed to Anusvāra.

४५) दीर्घविधि: । Substitution of a long vowel. प्रतिटिथन् + टा = प्रतिटिथन् आ (आल्लोयो नः) = प्रतिटोवा (हल्लिच), Here the lack of sthāni allows the lengthening of i or a.

(9) जस्तविधि: = असेच्छाम् (अद् + सिध् + सिद् + ताम्) = असेध + खान् + ताम् (खला खनि) = असेध + धाकै (अद्दलयोऽ) = असेच्छाम् (खलां अंशेभ्यः). The elision of sthāni is not sthāni for the purpose of changing the 1st *dh* into *d*.

(10) चरविधि: — जात्तुः (Here *ad* to eat is changed to *ghas* by लिट्टियत्तरस्याम्) = धसु धस् लिट् (लिटि धातोऽ) = जधस् + अतुस् (हन्नादिऽ + कुहेष्वत्तुः) = जधस् + अतुस् (गम्भृत जन्तव्) = जक्षु अतुस् (खरि च) = जात्तुः (आदेशः). Here too the elision of a is not sthāni for the sake of other substitutes.

No. 52.—ट्रिक्षेनाच्च (1-1-59). This is explained in various ways.

(1) ट्रिक्षेनामित्तेचियोजादेशः स्त्रिक्षेनकर्त्तव्ये स्वानिवद्वमवति—The substitute in the room of a vowel on account of a following vowel, the cause of reduplication is ethen in making the reduplication—*Padamanjari*.

(2) ट्रिल्लनिमित्तेचि एव अर्च अदेशो न स्याद् द्वित्वे कर्त्तव्ये ॥ when a vowel the cause of reduplication follows, a substitute shall not be used in the room of a preceding vowel, whilst the reduplication is yet to be made (i. e. the substitution may take place after the reduplication is made). *Siddhānta Kāmudi*.

No. 15.—आल्लोयोपधालोपयुक्तप्रयत्नवायावादेशः प्रयोजनम् । रूपातिदेश्वरादेच्चित्तकालः ॥ The elision of long a, of *ai* and of a penult, the substitution of *ay*, *ay*, *āy*, *āi*, *āv* are the object of the rule. This is the occasion on which the blank becomes a formal substitute, i. e. the blank is regarded as the primitive itself. Ex. पपतुः जग्नुः, निन्द्य, निनाय &c.—*Kāsika*.

No. 53.—प्रत्ययलोपे प्रत्ययनक्षयम् (1-1-53). When a suffix is elided, it shall still continue to exercise its influence and the operations dependent upon it shall take place as if it were present.

No. 54.—न लुमताहृत्य (1-1-64). लुमताप्रव्यं लुमे तविभित्तमङ्कार्ये न स्यात् । The elision (of an affix) caused by the enunciation of a human, i. e. *luk*, *slu*, *lup* exercises no influence on an *Anga* or inflectional base.

Ex. कति जस् = कति लुक् (यद्यप्ये नुक्). The blank in place of *jas* suffix does not affect कति.

No. 55.—तस्मिन्चिति निर्दिष्टे पूर्वस्य (1-1-67). सप्तमोनिर्देशेन दिधीयमानं कार्यं वर्णान्तरेणां व्यवहितस्य पूर्वस्य बोध्यम् ॥ The operation, to be performed by the exhibition of a term in the 7th case, is intended to affect what immediately precedes that term.

Ex. इकोप्रणामिः । The operation enjoined by *achī* exhibited in the 7th case applies to *ik* that immediately precedes. *Ik* is appellative, meaning what ends with *ik*.

No. 56.—तस्मादित्युत्तरस्य (1-1-68). पंचमोनिर्देशेन किर्यसायं कार्यं वर्णान्तरेण । व्यवहितस्य परस्य ज्ञेयम् ॥ An operation directed by a term exhibited in the 5th case applies to what immediately follows it. (See No.)

No. 57.—यथा संख्यमनुदेशः समानाम् (1-3-10). समस्तव्योर्विधिर्यथा संख्ये स्यात् ॥ When an equal number of substitutes are to be used in the room of an equal number of primitive forms, the substitution must take place *en regle*, but not *en masse*.

No. 58.—विप्रतिवेदे परं कार्यम् (1-4-2) द्विरोधोचिर्वात्पेदः—opposition. When two rules of equal force oppose each other, the last in the order of the *Ashtādhyāyī* prevails.

No. 59.—पूर्वपरमित्यान्तरह्रापवादार्नामुत्तरोत्तरं ध्लोपः । Para, i. e. a posterior rule is more powerful than an anterior 'Purva' rule; a *Nitya* (invariable) rule is more powerful than a posterior; in this way each of the following is more powerful than the preceding.

No. 60.—असिद्धं बहिरह्रमन्तह्र । A *Bahirāṅga* rule is regarded inefficient (i. e. one that does not take effect) so far as an *Antaraṅga* rule is concerned. बह्यपेत्रं बहिरह्रं कार्यम् अन्यापेत्रमन्तरह्रम् । An operation which expects i. e. depends upon many causes is called *Bahirāṅga*, while an operation which needs few causes is *Antaraṅga*.

CHAPTER III.

CONJUNCTION OF LETTERS.

सन्धीयते, इति सन्धिः, किं प्रत्ययः । *Sandhi*, as the derivation indicates is formed from the root *dhā* 'to join' to which the prefix *sam* and the affix *ki* are attached. It means 'to be joined together' or more properly the 'euphonic junction of final and initial letters in grammar'. It is worth noticing that "every sentence in Sanskrit is regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denotes the end of a sentence, commonly called a *virāma* or *Stōp*. This *Sandhi* or euphonic coalition is

applies both to the final and initial letters of separate padas, or finished words in a sentence, and to the final letters of Dhátaus or roots and Pratipádikas or Nominal bases when combined with terminations, and affixes to form such words." There are four kinds of Sandhi (1) Ach Sandhi, the coalition of vowels, (2) Hal Sandhi, the conjunction of consonants, (3) Visarga Sandhi, the change of Visarga to *s* or *sh*; (4) Sadi Sandhi, the change of *s* to *ru*.

In this chapter, as in the subsequent ones, practical rules applying to particular examples are presented to the readers. These rules, require for the elucidation of their sense the help of Sanjña and Paribháshá rules given above.

No. 61.—इको यण्चि (6-1-77). इकः स्याने यण् स्यादवि संहितार्था विषये। Let there be *yan* in place of *ik*, when *ach* follows immediately (see No's 55, 12, 45, 43); सुधो + उपास्यः (God as worshipped by the sages). The present rule consists of 3 *Bṛatyáháras*. *Ach*, the cause of the change is in the 5th case; *yan*, the subject of the change is in the 6th case; and *yan*, the collection of substitutes, is in the 1st case. Now, the cause of the change is exhibited in the 7th case, hence by No. 55, the change affects what closely precedes the cause, i. e. *ik*. By No. 12, a word ending in *ik*, (i. e., *i*, *u*, *ri*, *li*) but not *ik* only is to give way to the substitutes denoted by *yan*. Hence *sudhi* is the recipient of the changes. Hence by No. 42, *yan* comes in the room of the whole word *sudhi*. To remove this absurdity No. 45, directs that the final letter of a word ending with a form exhibited in the 6th case is affected by a change. Hence *yan* takes the place of the final of *sudhi*. Now it is not known which of the 4 letters is to be substituted. In this dilemma, No. 43, gives the *flat* to use a letter bearing the closest resemblance to a primitive form in question. Hence *y* being a palatal as *z* is the likeliest substitute. Thus: सुध्य + उपास्य। Now this form gives occasion for the operation of the next rule.

No. 62.—अनचि च (8-4-47). अचः परस्य यरोद्वेवास्तो न त्वचि ॥ *Yar* occurring after *ach* is optionally doubled, but not when a vowel follows. *Yar* denotes all the consonants except *ha*. Hence we have सुध्ध्य + उपास्य। This rouses to action the next rule.

No. 63.—भलां जश्च भशि (8-4-53). Of *jhal* there is *jaś*, when *jhas* follows. Hence the 1st *dh* is changed to *d*, dental (43). Hence we have सुध्ध्य + उपास्य। Again the form सुध्ध्य being a pada (28) the next rule applies.

*No. 64 h.—हलोयमां यमि लोपः (8-4-64). There is optionally the elision of *yam* after *hal*, when *yam* follows.

Hence आदित्यो देवताऽस्त् (*Aditya* is the god of this) is preferable to आटित्यो, &c.

* No. 65.—एचोयवायावः (6-1-78). इचः क्रमाद्य अव् आव् आव् एते स्वर्त्तिः ॥ *Ay*, *av*, *áy*, *áv* are in due order used in place of the letters of *ech*, when *ach* follows. (See No. 57).

Ex. हरे + ए = हरये, (to Hari). विष्णो + ए = विष्णुवे (to Vishnu). नैश्वकः = नायकः (a leader); पैश्वकः = पावकः (fire).

No. 65 a.—वान्तोयप्रत्यये (6-1-79). यकारादौ प्रत्यये परे शोदौतोरव्य आव् एत्युस्तः ॥ *Ao* and *áv* are duly substituted for *o* and *au*, when an affix with the initial *y*, follows.

Ex. गोयम् = गव्यम् (belonging to a cow). नैयम् = नायम् (navigable). बाभव्यः (*Kausika Rishi*).

No. 65 b.—गोयूत्तैँ कन्दस्युपसंख्यैनम् अध्यपरिमाणे च । In the Vedas or in measuring distance, *av* is the substitute of *go* (a cow) before the suffix यूति.

Ex. गव्यूतिः (a pasture, a league). आनोमिश्रावस्त्रायत्तेर्व्यूतिमुच्चतम्.

No. 65 c.—धातोस्त्विमित्तस्येत् (6-1-80). When *ech* is the substitute of a verbal root on account of a suffix beginning with *y*, the *ech* is changed to *vant*, *i*, *e*, *av*, *áv*, by reason of the same.

Ex. लव्यम् (to be reaped); अद्यय लाभम् (surely to be reaped).

* No. 65 d.—क्षयजयोऽव्याच्यार्थे (6-1-81). The *ekār* of the roots, क्षि to perish, and जि to conquer is irregularly changed to अय्, when the verbal suffix यत् implying practicability closely follows.

Ex. क्षयम् (perishable). जयम् (conquerable). But क्षेयं पापम् (destructible sin). क्षेयम् मनः (controllable mind). Here fitness is expressed. *

No. 65 e.—क्षयस्तदर्थे (6-1-82). The final letter of *kri* (to buy or sell) in the form *kre* is changed to *ay* before the suffix *yat* to express ' goods exposed for sale.' क्षयम् (goods). But क्षेयम् means ' fit to be bought ' ; as क्षेयं नोधान्व न चास्ति क्षयम् (we have to buy rice, but there is none of it on sale).

No. 66.—एकः पूर्वपरयोः (6-1-84). Use a single substitute for the foregoing and the following forms in the rules that come after this. This is a heading rule.

No. 66a.—आदगुणः (6-1-87). अवर्योदयिपरे पूर्वपरयोरेकेऽनुगुणादेह स्यात् । *Ach* following the letter *a*; *guna* is singly substituted for both. (See No. 19).

Ex. उप + इन्द्रः = उपेन्द्रः (Krishna) गङ्गा + उदकम् = गङ्गाउदकम् (the water of the Ganges). कृष्ण + कृदिः (the prosperity of Krishna) = कृष्णादिः (No. 44. = *guna* in the room of *ri* is followed by *r* and since *r* denotes itself and *l*. (No. 4), hence *guna* in place of *ṛi* is followed by *l*). तवल्कारः = तवल्कारः (thy letter *lri*).

No. 67.—सोऽयः शाकत्यस्य (8-3-39). अवर्योपूर्वयोः पदान्तयोर्यवयोऽन्ते लोपयोश्चिपरे ॥ According to Śākalya, *y* and *v*, preceded by *a* or *ā* at the end of a *pada* are optionally elided, when *as* follows,

Hence, हरे + इह = हरयिह (65) = हर इह (67). (O Hari, here) विष्णो + इह = विष्णविह or विष्ण इह. Now the form *Hara iha* gives occasion for the operation of 66a; but the next rule forbids this course.

No. 68.—पूर्वत्रासिद्धम् (8-2-1). सपादसप्ताध्यार्योऽप्तित्रिपादसिद्धा, त्रिपादामपि पूर्वे प्रतिपरं शास्त्रमसिद्धम् ॥ As against the 1st seven Lectures with the 1st Chapter of the 8th, the last three Chapters of the 8th Lecture are invalid (i. e. a rule in the last three Chapters is regarded as not to have taken effect, so far as any rule in *Sapāda Saptādhyāyī* is concerned), likewise a rule in the last three Chapters is invalid as against any preceding rule in the same.

Now the form हर इह is based on Rule 67 which is regarded as not to have taken effect, so far as Rule 66a is concerned. Hence, no *guna* can be used in *Hara iha*.

No. 69.—वृद्धिरेति (6-1-88). आदेति परेवृद्धिरेकादेशः स्यात् । *Vriddhi* is the single substitute, when *et* follows *a*. गुणाप्यतादः । A contradiction of No. 66a.

Ex. कृष्ण + एकत्वम् = कृष्णोक्त्वम् (oneness with Krishna). गङ्गा + ओषधः = गङ्गोषधः (the torrent of the Ganges). देव + ऐवर्यम् = देवैवर्यम् (the divinity of a god). कृष्ण + श्रीत्वंत्मम् = कृष्णोत्वंत्मम् (a longing after Krishna).

No. 69a.—एत्येधत्यूठन्तु (6-1-89). *Vriddhi*; when the verbs *et* and *edhati* follow *a* and when the substitute *uṭh* follows it.

तुरस्तात्पर्यादात्मन्तरान् विधीन्वाप्तन्तेनात्तरात् । An *Apavāda* Rule (i. e. a contradictory rule of the nature of an exception) debars an

intermediate general rule by virtue of priority, but not one that comes after the general rule. Hence this *Vruddhi* debars एहि पररूपम् but not श्रोमाहोश्च.

Ex. उप + इति = उपेत्ति (he approaches). उप + एधते = उपेधते (is increased). प्राप्त + कहः = प्राप्तोहः (to steers). The *r* of *rah* to carry in the form *rah* (वक्षश्चर्यितः) is changed to *āth* before the case affix *śas*. एत्यादोः किम् (why beginning with *ech*, as *edhat* &c. do !) Witness उप + इतः = उपेतः (approached); मा भवान् प्रेदिधत् (let not your honor increase).

(1) अक्षादूहिन्यासुपसंख्यानम् अक्षोहिणीसेना (an army)

(2) प्रादूहाद्याद्येष्येषु । *Vruddhi*, where *āha*, *ādha* &c. follow *pra*.

Ex. प + केहः = प्रोहः (skilful; a good argument). प्रेतिः (pride). प्रेषः = sending, desiring, looking. प्रेष्यः (servant, &c). इष गतौ दिवादिः (*ish* to go *divādi*). इष इच्छां तुदादिः (*ish* to desire, *tudādi*) and इष ज्ञासीक्ष्यो क्र्यादिः (*ish* to look to, *kryādi*). All these assume the forms एषः एष्यः by the addition of *ghāt* and *nyat* suffixes, the former of which denotes a completed state, and the latter, the object.

(3) अते च तृतीया संमासे । Also when *rite* follows an Instrumental case in a compound. सुखेन + ज्ञतः = सुखान्तः (affected by joy). But परमत्तः because *parama* is not in the Instrumental case.

(4) प्रधत्ततर कम्बलवसनार्णा दशानाम्भाण्यो । *Vruddhi*. अशाश्वोदुर्गम्भौ जले च : The word *rip* means, a castle, land, and water. प्र + ज्ञाम् = प्रार्णम् (principal debt). वत्सतरार्णम् (debt of a steer). कम्बलार्णम् (debt of a blanket). अशार्णम् (debt contracted to pay a debt). दशार्णा; दशार्णा (a country; a river).

No. 70.—उपसगादृति धातो (6.1.9). अवर्णान्तादुष्प्रसाराद्वकारादो धातो परे वृच्छिरेकादेशः स्यात् । When a verb beginning with ति follows an Up-sarga ending in *a*, *Vruddhi* is the single substitute.

Ex. प + इच्छति = प्रार्चति (he goes on rapidly). उपार्चति (he goes up to).

No. 70 a.—अन्तादिवच्च (6.1.85). योऽयमेकादेशः सपुर्वस्यान्तवत् परस्यादिवत्स्यात् । This single substitute (see No. 66) is like the final of the 1st and like the initial of the 2nd. Hence *r* in *upārchiati* being considered as final of *upā*, it is liable to be changed to *Visarga* by No. 109 *infra*; but it is otherwise ordered. अन्ताद्वभावेन पदान्तरेष्टर्सी न विद्युतः । The *r* which partakes of the nature of the final and the initial both, should not be changed to *Visarga*. These rules are here applied by

Siddhántikaumudi. To me they seem quite unnecessary and farfetched; because *upa* can by no means be called a *pada*, hence there is not *padanta* relation discernible for applying these rules on this occasion.

No. 70b.—*वा सुप्यापिश्चते* (6-1-92) and *Vridḍhi* is optionally used, when a Nominal verb beginning with *रि* comes after an *Upasarga* ending in *a*. *पर्यभीर्यति*, *पर्यभीर्यति* (he acts like a Rishi).

No. 71.—*एङ्गि पररूपम्* (6-1-94). *आटुपसर्गादिकार्द्दिः ध्रृताति परे पररूपमे काटेशः स्यात्*। A verb beginning with *एङ्गि* following an *Upasarga* ending in *a*, the form of the latter vowel is the single substitute for both. *प्र + एजते* = *प्रेजते* (he trembles). *उप + चोषति* = *उपेषति* (he sprinkles).

No. 71a.—*शकन्त्वादिषु पररूपं वाच्यम् । तत्त्व टेः ॥* In *Sakandhu*, &c., the form of the following vowel is singly substituted in place of the *ai* of the preceding word. (See No. 20).

शक + अन्त्युः = *शकन्त्युः* (a vegetable). *कर्कन्त्युः* (the Jujube). *लङ्घन्तीया* (the handle of a plough). *मार्त्यदः* (the sun). *आङ्कितिगण्ठात्पम् ।* A list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.

No. 72.—*ओमाहोऽच (6-1-95)*. The following vowel is singly substituted, when *om* (a mystic name of God) or *āñ* follows the letter *a*. *शिवाय + ओम् नमः* = *शिवायै नमः* (salutation to Śiva). *शिव आङ्किति* = *शिव + एङ्कि* (guna) = *शिवेहि* (Oh Śiva, come).

No. 73.—*अकः सबर्णे दीर्घः* (6-1-101). When a homogeneous vowel follows *ak*, the long homogeneous vowel is the single substitute *दीर्घ्य + अरिः* = *दीर्घारिः* (a foe of the demons). *श्री + वृष्णः* = *श्रीर्षः* (the Lord of Śrī, Viṣṇu). *विष्णु + उदय* = *विष्णुदूदय* (the rise of Viṣṇu); *ह्वातु + लकारः* = *ह्वातुकारः* (the letter *hṛi* of the officiating priest). The author of the *Manoramā* proposes to word the Sūtra, thus—*आङ्कोऽकिदीर्घः* “when *ak* follows *ak* in due order, &c.”

Var. I.—*ऋति सबर्णे ज्ववा*। When the short *रि* follows short *रि*, short *रि* is optionally used for both. *ह्वातुकारः* or *ह्वातुकारः*।

Var. II.—*लूति सबर्णे ज्ववा*। When short *lṛi* follows short *ṛi*, short *ṛi* is optionally the single substitute. *ह्वातु लूकारः* or *ह्वातुकारः*.

No. 74.—*एङ्गः पदान्तादति (6-1-109)*. *पदान्तादेङ्गाति परे षुट्टंष्टपमेका देशः स्यात्*। Short *a* coming after the final *ēñ* of a finished word, *ēñ* is singly substituted for both. *हरे + अव* = *ह्वरेऽव* (O Hari, go away). *विष्णो + अव* = *विष्णोऽवः*.

No. 74a.—सर्वं च विभाषा गोः (6-1-122). लोके थेदे चैहन्तस्य गोरति वा प्रकृतिभावः पृष्ठान्ते । In secular and sacred writing, in both ; the original form of *go*, when it is a pada ending in *en*, is retained, but optionally before the short *a*. गो + यम् = गोःयम् (a herd of cows) No. 74, ०१ गो यम् यहन्तस्य किम् 'why ending in *en*?'. Witness चित्तगु + यम् = चित्तगुयम् (*yam*, because the word ends in short *u* by reason of being neuter in the compound). पृष्ठान्ते किम् 'why, when it is a pada, &c.' Witness गो + यः = गोः (ablative form; because here *go* is a crude form). अन्ये गोप्यवेभ्यः पृश्यवो गोप्यवाः 'other than cattle and horses.'

No. 74b.—अवहृ स्फोटायनस्य (6-1-123). According to *Sphotāyana*, *avahृ* is the substitute of *go*, being a pada in its original form, when a vowel follows. The substitute is optional. गवायम् (a herd of cows) *Avahृ* by No. 46 is used in place of the final of a word. (Long *a* by No. 73.). गवोदनम् (echo.) गवोटनम् (vrid.) = fodder for cattle.

अवस्थितिभाष्या गवाक्षः । (By grammatical attraction, i. e. an optional operation is sometimes extended to some appropriate example). गो + अक्षः = गवाक्षः (bull's eye).

No. 74c.—इन्द्रे च (6-1-124). गोरक्ष स्यादिन्द्रे । Invariably the same before Indra. गवेन्द्रः (Krishna, Lord of cows).

अथ प्रकृति भावः । Now, Original Forms are directed to be retained.

No. 75.—पृतपरद्वा अच्च नित्यम् (6-1-125). Prolated (No. 5) and Excepted (Nos. 29—36) vowels invariably remain constant, i. e. unchanged.

रहि कृष्ण च अच्च गोप्यरति (come Krishna !!! the cow is grazing here). हुरि सती 'these two *Haris*'

No. 76.—इकोऽसदर्यं शाकत्यस्य हृस्यश्च (6-1-127). The final *it* of a pada is optionally retained and shortened, when a heterogeneous vowel follows.—*Sakalya*.

चक्री + अच्च = चक्रिश्च or चक्रश्च (Chakrin, i. e. the discus-armed Vishnu here). Here by force of option, *yam* too has taken place.

पृष्ठान्ता इति किम् (why the final, &c.?) Witness गौरीः (the two goddesses *Gauri*). Here the option does not apply; because *Gauri* is a crude form before the dual case affix *au* (औ)

No. 77.—ऋत्यकः (6-1-128). *Ati* is in the same way dealt with when short *ri* follows. ब्रह्म + ऋतिः = ब्रह्मऋतिः = ब्रह्मर्तिः (a Brâhman sage) अ॒ गुप्ति is optionally used here; (See Nos. 66 a; 44). Cp. मर्तिः, देवतिः; But आ + ऋत्यक् तु becomes आ॒र्त्यक् (he was going). *Vriddhi* is used, because the prefix *a* is not a प्रका. The vowel remains constant even in a compound; as सर्वे ऋषीणाम्, समृद्धिणाम् (of the 7. Rishis).

No. 78.—वाक्यस्य टे: मृत उदात्तः (8-2-82). This is a heading rule. The *ti* or the final syllable of a sentence is prolated, and acutely accented in the following.

No. 78 a.—प्रत्यभिवादेशुद्दे (8-2-83). In returning the salutation of one who is not a शुदा. देवटस्तोऽहस्ते—मो आयुष्मानेऽय देवदत्तः (O, long live thou, Devadatta!!!). स्त्रियां नः But not in greeting back a female. मो आयुष्मानी भवत्यार्ति (be thou of long life, O Gârgi!!). मो राजन्य विश्वावेति वाच्यम्. The word *bho*, (O), the name of a royal personage, the name of a वृक्ष (an agriculturist), all these are subject to the above changes, but by option. आयुष्मानेऽय मोऽः (O, be thou long-lived!!!) आयुष्मानेऽयीन्द्रवर्मनः (Indravarmana, be thou of long life).

N. B.—The vowel is prolated, only when one's name or family name is used at the end of a sentence in greeting back.

No. 78 b.—दूराद्दूते च (8-2-84). In calling to a person from a distance. सकून् पितृदेवदत्तः (O Devadatta, drink *sakâ*).

No. 78 c.—है है प्रयोगे हैहयोः (8-2-85). *Hai* and *he* when used in calling are likewise prolated है॒राम, राम है॒ (Râma, Ho!!!).

No. 78 d.—मुरोरत्तोऽनन्त्यस्तये कैकस्य प्राचाम् (8-2-86). All the long vowels of a sentence used in calling save *ri* are optionally and one by one prolated in the opinion of the eastern grammarians. देवदत्तः, देवदत्तः, देवदत्तः. Why अ॒पृतः? Because, कृष्ण a. Here the *ri* is not prolated.

No. 79.—अमृतवदुर्धिष्यते (6-1-129). A prolated vowel becomes unprolated before the non-vedic *iti*. Hence coalition takes place. मुख्योक्तः इति, मुख्योक्तिः (Gupta).

No. 80.—द्वृचाकवर्मण्य (6-1-130). The prolated *i* (according to Châkravarmanâ), becomes unprolated before a vowel. The expression, "according to Châkravarmanâ" denotes optionality. चिनुहीति or चिनुहीति (73). "Construct an altar,—do this."

इति हेतुप्रकरण यकाशाति समाप्तिष्य—Amarkosh The word *iti* denotes (1) a logical reason, (2) kind or detail, (3) celebrity, (4) quotation, end or *etcetera*.

१२४३ इतीति रावणः पलायते (Ráma attacks and Rávana flees). इति पाणिनिः The word Pániṇi is celebrated in the world. इत्युत्का (having said so).

No. 81.—मय उजो वृा वा (8-3-33). *V* is optionally the substitute of *u* coming after *may* and before *uch*.

किमु अक्तम् or किम्बुक्तम् (what did you say?).

No. 82.—अंगोऽप्यद्वायानुतासिकः (8-4-57). A nasal vowel is optionally the substitute of the variable *an*, when a pause follows.

Hence दधि or दधि (curd).

No. 83.—अव्यक्तानुकरणस्यात् इती (6-1-98). When *iti* follows an imitative sound ending with *at*, the latter vowel is singly substituted.

पटत् + इति = प्रटिति (the sound *pat*—&c.). Here the following *i* is singly used for the *ti* of the preceding word and itself. एकाचो न ॥ अदिति ॥ But not in the case of a monovocal sound.

No. 83 a.—तस्य परमामेदितम् (8-1-2). The 2nd of a reduplicated sound is called *āmredita*.

No. 84.—नामेदितस्यन्त्यस्य तु वा (8-1-99). The Rule 83 does not apply to an *āmredita*; but the latter form is optionally substituted both for itself and the final *ta* of the preceding word. पटत् पटत् इति पटत् पटेति or पटत्पटदिति (No. 87).

CHAPTER.IV.

HAL SANDHI OR THE CONJUNCTION OF CONSONANTS.

No. 85.—सोः एचुना श्वुः (8-4-40). सकारतवृण्णेः शकारचवर्णाभ्यां योगे शकारचवर्णां स्तः । Of *sakára* and *tu* (i. e. *ta tha*, &c.) coming in contact with *śakára* and *chu* (i. e. *cha, chha*, &c.) "there are *śakára* and *chu*. In other words *s* is changed to *ś* and *tu* to *chu*.

रामस् + श्वेते = रामश्वेते 'Ráma sleeps' रामस् + चिनोति = समचिनोति 'Ráma gathers.' स्त् + चित् = सच्चित् 'Pure intelligence.' शार्हिन् + जय = शार्हिन्जय 'Vishnu, be thou victorious.'

No. 85 a.—शात् (8-4-44). शात् परस्योत्तम् न । What is said, does not apply, when a dental comes after *sakára*. विश्वनः = विश्वनः (lustre). प्रश्नः (a question).

No. 86.—ष्टुना ष्टुः (8-4-41). स्तोः ष्टुना योगे ष्टुः । Of *s* and *tu*, there are *sh* and *ṭh*, when they come in contact with *sh* and *tu*.

रामस् + पष्ठः = रामपष्ठः 'Ráma, the 6th.' रामस् + चीकिते = 'Ráma goes.' पेषुता = पेष्टा 'a grinder.' सद्गुटोका = सद्गुटीका 'comment on that.' चक्रिन् + द्वैकसे = चक्रिष्टद्वैकसे 'O Vishnu, st.'

86 a.—न पटान्ताट्रोपाम् (8-4-42). 'But not when *tu* being pada, precedes, *nám* being excepted.'

षट् सन्तः 'six good.' षट्से = षट्से (92). पटान्तात् किम् 'why इन्ते = इन्टे 'he praises.' Here the change takes place. ट्रोपाम् 'tu' ? सृष्टिमम् 'best butter.' Because *sh* does not come exception.

86 b.—अनास्ववितनगरीणामिति वाच्यम् ! The cerebral change is *anam*, *navati* and *nayári*. षट्साम् = षट्साम् 'of six.' षट्सामिति षट्सार्यः 'six cities' (d - n; No. 88.).

86 c.—तीः यि (8-4-93). No cerebral change, when *sh* follows 'being the sixth.'

87.—फलां जग्नोन्ते (8-2-39). पटान्ते फलां जग्नः स्युः ? At the *palā*, ... *l* is changed to *jas*, वर्णीशः (वाक्वेशः) 'Lord of

88.—यरोन्तास्ति न गान्धो वा (8-4-45). यरः पटान्तस्यः ! Of in a pada, there is optionally a nasal when a nasal follows सुरारिः or एतन्मुरारिः 'that Vishnu.' प्रत्यये भावायां नित्यम् ! before a nasal suffix, in secular language. तत् + मात्रम् = 'merely that.' चित् + मूर्यम् = चित्मूर्यम् 'intellectual.'

89.—तीर्ति (8-4-60). परस्वर्यः ! When *l* follows *tu*, a letter *us* with *l* is used for *tu*. (See No. 10).

final 1.—लैषीः = तत्त्वायः 'its destruction.' विद्वान् + लिखति = विद्वान् लैषी 'learned man writes.'

(94) 1.—उठः स्वास्तम्भोः पूर्वम् (8-4-61). When *sthā* and *stambha* *ad*, a letter homogeneous with the prior (i. e. *d*) is used *stambha*. (See Nos. 56, 47).

Hence 2.—स्व द्वितीयाः ! Hence *tha* is used for *s*, उत्त्वयानम्.

1.—भर्ता भर्ति स ग्रांतः 1:65 एव च इति उत्त्वयानम् ! after *ha* and *ti* in *dhvani* is *l* in *l* ! Hence उत्त्वयानम्.

2.—स्वर्वि च, 1:65. स्वर्वि परं भूतां व्यरः स्युः ! उत्त्वयानम् 'of भूत before व्यरः' Hence उत्त्वयानम् 'of living' Like-

विशेषज्ञमनम् 'upholding.' *N. B.*—It should be remembered that as laid down by No. 68, 'खरिच' does not recognise the existence of No 91, nor that of No. 90. Hence, it operates 1st; then No. 90 and lastly No. 91. The next thing worth noting is that the optional form of the word is उत्थानम् where the 1st *th* can not be altered to *t* by 'खरिच' which does not admit its existence. उत्थाता 'an up-riser'; उत्थातुम् 'to rise up.' उत्थातव्यम् 'let one rise up.'

No. 93.—भयो हान्यतरस्याम् (8-4-62). भयः परस्य हस्य वा पूर्वस्वर्णः। *H* coming after *jhay* is changed optionally to what is homogeneous with the prior.

(छक्कारण्यचतुर्थाः). व्याग + हरिः = व्याहरिः 'a lion in discourse' or व्याहरिः । ब्रीयहसति 'Sarasvati, the goddess of speech, laughs' = व्याग्यहसति । श्वलिङ्ग हसति or लःसति 'the dog-licker laughs.'

No. 94.—शश्कोटि (8-4-63). भयः परस्य हस्य छो वाटि. In the room of *s* coming after *jhay*, there is optionally *chh*, when *at* follows

तदीशिवः optionally becomes तदद्विषः then by Nos. 85 and 92, becomes तच्छिवः। The other form is तच्छिवः (85—92). क्षत्वममीति वाच्यम् । Not only *at*, but also *am* coming after causes the change तच्छूकेन 'by that couplet' where the *l* after *s* is of *am* group.

No. 95.—मोऽनुस्वारः (8-3-26). मान्तस्य पदस्यानुस्वारो हस्ति । Anusvāra is the substitute of (the final *m* of) a pada ending with *m* before a consonant. (अलोऽन्तस्य). हरिवन्दे = हरि वन्दे 'I salute Hari.'

No. 96.—नश्चापदान्तस्य भन्ति (8-3-24). नस्य मस्य चापदान्तस्य भन्त्यनुस्वारः स्यात् । The *n* and *m*, being not final in a pada are changed to Anusvāra when *jhāt* follows.

यशान् सि = यशोऽसि 'glories.' आक्रोश्यते 'he will subdue.'

No. 97.—अनुस्वारस्य यदि परस्वर्णः (8-4-58). When *yay* follows, change Anusvāra to a letter homogeneous with *yay*.

शान्तः = शान्तः 'quiet.' क्षुणिठतः 'blunted.' गुम्फतः 'strung together.'

No. 98.—वा पदान्तस्य (8-4-59). But the change is optional in the case of Anusvāra final in a pada. Hence त्वं करोषि or त्वं करोति 'thou doest.'

No. 99.—मो राजि समः क्षो (8-3-25). The *m* of *sam* is changed to *m* only, when *raj* ending in the affix *kvip* follows: समाद् 'a great king.' But संयत् 'cheating' किंराद् 'a little king'

No. 99 a.—है मपरे दा (8-3-26) When *h* followed by *m* comes after *m*, let *m* be optionally changed to *m̄*. किम् द्वलयति, or किं द्वलयति 'what does he cause to shake ?'

यस्तद्युपरे यस्ता वाऽः । *M* is optionally changed to *y*, *v*, *l*, where, *y*, *v*, *l*, come after *h*, the succeeding letter. किंवैष्टः 'what about yesterday?' किं द्युषः । किंवैष्टुर्यति 'or किं द्युष्यति 'what does he cause to shake?' किंलहृदयति 'what gladdens?' ॥ this is the sign of nasality.

No. 100.—नुपरे नः (8.3.27). The preceding *m* is optionally changed to *n*, when *h* followed by the letter *n*, comes after,

किम् द्वाते किं हृते (95) or किन् हृते 'what withholds'

* No. 101.—इयोः कुकु दुकु शरि (8.3.28). *Kuk* and *tuk* are optionally the augments of *ñ* and *ŋ*, when *śar* follows. (See Nos. 57, 39).

प्राढ़ षष्ठः or प्र कृष्टः (first, sixth), सुग्रा॒षष्ठः or सुग्रा॒ष्टः (the 6th good reckoner). च्योटितीयः शर्विष्टःक्तर सादेरित वाच्यम् । According to *Paushkarsādi Grammārian*, the 2nd letters are used in place of *chay*. Hence प्राढ़ षष्ठः, सुग्रा॒षष्ठः ।

No. 162.—ਦੁਃਖ ਧੁਤ (8-3-29). *Dhut* is optionally the augment of the dental *s* coming after the cerebral *d*.

पद्म सन्तः = पद्मसन्तः or पद्मधृ सन्तः which becomes पद्मसन्तः by No. 92. The *t* of *dhut* is elided by Nos. 2 and 2a, and *u* by Nos. 4 and 2a.

No. 103.—नम्न (८-३-३०). It is likewise the optional augment of *n.* युन सः or सन्त सः (he being).

No. 104.—**तिक्** (8-3-31). *Tuk* is optionally the augment of a final in a pada, when *s* follows.

सन् शम्भुः = सञ्ज शम्भुः (85). (With *tuk*). सन्तशम्भुः = सन्तञ्जशम्भुः (94) = सञ्जञ्जशम्भुः (85). When the palatal *s* is not changed to *chha*, we have सञ्ज शम्भुः (85) and when *ch* is elided by 91, we have हञ्ज शम्भुः. Hence there are 6 forms.

No. 105.—हमो हस्ताद्वि हमुण नित्यम् (8.3-32). *Namut* is invariably the augment of the vowel that follows a pada ending with *ham*, preceded by a short vowel. प्रत्यक्ष + आत्मा = प्रत्यक्षात्मा (soul evidently existent). सुग्रण्ण + देवेः = सुग्रण्णदेवेः (Lord of good reckoners). वृन् + अस्ततः = वृन्दस्ततः (the existing Vishnu).

* No. 106.—समः सुटि (8.3-5). समोऽः सुटि । *Ru* is the substitute of *sam* (a particle), when *sut* augment follows.

Ex. सम + सुट + कर्ता = सुट + सुट + कर्ता । By No. 45 *m* is changed to *ru* of which the *u* is elided by No. 4 and 2a. Hence सरस् कर्ता The *t* and *u* are likewise elided by (2, 2a and 4).

No. 107.—अन्नानुनासिकः पूर्वस्य तु चा (8.3-2). Here where *ru* is substituted, the nasal form is optionally the substitute of what precedes *ru*. Hence सुर् in 106 becomes संर्.

No. 108.—अनुनासिकात्परोऽनुस्वारः (8.3-2). When the nasal form is not used (by reason of the optionality of the case) *Anusvára* is the augment after what precedes *ru*. Hence we have संर् again.

No. 109.—खरवसानयोऽर्हिसर्जनीयः (8.3-15). *Visarga* is the substitute of *r* final in a *pada*, when *khar* follows, or a pause. Hence, *r* in the above example is changed to silent *h*. Again, this *Visarga* is apt to be changed to *s* by 120, or to be retained as *Visarga* by 122. To settle these differences, *Varlikukára* says सम्युद्धानां सो वत्त्व्यः । *S* is the invariable substitute of *sam*, *pum* and *kán* (i. e. of *Visarga* by 120). Thus संस्कर्ता, संस्कर्ता, 'one who completes.' This word assumes 108 different forms by the application of other rules.

No. 110.—एमः खयम् परे (8.3-6). *Ru* is the substitute of *pum*, when *khay* followed by *am* comes after it.

पुंसुकोकिलः, पुंस्कोकिलः 'a male cuckoo'. पुंसुत्रः or पुंसुत्रः 'a male child.'

No. 111.—नश्कृत्यपशान् (8.3-7). अम् परे छवि नान्तस्य पदस्य रुः । *Ru* is the substitute of a *pada* ending in *n*; but not of *prásán*, when *chhav* coming before *am*, follows it. By Maxim. 45, *ru* takes the place of the final *n*.

आर्हिन्दिष्टिन्द्यः = आर्हिं दिष्टिन्द्य or आर्हिं दिष्टिन्द्य 'O Vishnu, cut.' Here, 1st *n* is changed to *ru*; then the *r* to *Visarga* by 109; then *Visarga* to *s* by 120; and finally *s* to *ś* palatal by 85. In the transition from *n* to *ru*, the vowel preceding *n* was modified into a nasal, or was augmented by *Anusvára*. चकिन् + चायस्व = चकिंस्वायस्व, चकिस्वायस्व 'O discus-armed! preserve.' Why 'not of *prásán*? Witness प्रशान् तनोर्ति, the quiet man extends. Why 'of a *pada*? Witness हन्ति 'he kills.' Here *han* is not a *pada*.

No. 112.—नृनपे (8-3-10). नृनित्यस्य रूपाणि । Of *nrin*, there is optionally the substitute *ru*, when the letter *p* follows. Hence, नृपाणि or नृपं रूपाणि । Again, the next rule applies.

No. 113.—कुष्णः नृक नृपत्व (8-3-37). *Jihvámúliya* and *Upadhmaniya* are optionally the substitutes of *Visarga* coming before *kt* or *pu* class. The word *cha* denotes the optionality of *Visarga*. The *ru* of 112 is changed to *Visarga* by 109; and the *Visarga* is again exhibited in the form of *Jihvámúliya* and *Upadhmaniya*, or retains its own form. Thus, नृपाणि, नृपत्व, नृपाणि, नृपाणि, नृपाणि (preserve thou men). क नृपत्वात् करोति, कः करोति 'who does.' This rule is the contradiction of विसर्जनीयस्य सः, but not of शर्पित्वात् नीयः । येन नासाम् यो विधिरात्यते स तस्य वाधको भवति । A contradictory rule begins in the face of the operation of another rule, debars that rule, but not that which follows the contradicted.

No. 114.—कानामेदिते (8-3-32). The *n* of *kán* is changed to *ru* before the *āmreḍita* of it. (See 83x.)

Hence, कान् कान् = कौस्तकान् or कौस्तकान् (सम्युक्ता०) (to whom, to whom) ?

No. 115.—कस्काटिषु च (8-3-48). But the *Visarga* of *kaskádi*, set is changed to the cerebral *gh*, when *m* precedes, and to the dental, when it does not. This is an *Apaváda* of No. 113. कस्कः 'who, who?' कौस्तकृतः 'wherefore, where?' सर्पिङ्गुणिष्ठका 'a pitcher for ghee' धनुष्कपालम् (the cranium-like part of a bow or the bow and skull of Siva). शाक्तिगण्यायम्.

No. 116.—संहितायाम् (6-1-72). 'के च (6-1-73). 'हस्तस्य के परे सुगा गमः स्यात् संहितायाम् ?' *Tuk* is the augment of a short vowel, when *chha* follows it. (See No. 39).

शिवकाया = शिवच्छ्राया (the shadow of Siva) apply Nos. 87, 85, 92. स्वच्छ्राया (one's own shadow).

No. 117.—आङ्माङ्लोच्च (6-1-74). *Tuk* is also the augment of *āñ* and *māñ* coming before *chha*. आङ्माङ्लोच्चयति 'he covers.' माङ्लोच्चत् 'may he not cut.'

No. 118.—दीर्घात् (6-1-75). *Tuk*, the augment of a long vowel too before *chha*. चेच्छयते 'it is cut again and again.'

No. 119.—पदान्ताद् वा (6-1-76). *Tuk* is optionally the augment of a long vowel being 'last in a pada, when *chha* follows. लक्ष्मीक्ष्राया 'the shadow of fortune'; स्त्रीक्ष्राया.

CHAPTER V.

VISARGA SANDHI OR THE CHANGES OF VISARGA.

No. 120.—विसर्जनीयस्य सः (8-4-34). In the room of *Visarga*, is used, when a hard consonant of the *khar* group follows विष्णुः चाता = विष्णुस्त्राता 'Vishnu, the preserver.'

No. 121.—शर्पे विसर्जनीयः (8-3-35). When *khar* coming before *śar*, follows *Visarga*, *Visarga* is the substitute of *Visarga*, i. e. it is retained. कः त्सः 'what reptile or what handle of a sword?'

No. 122.—वा शरि (8-3-36). When *śar* follows, *Visarga* is optionally retained. हरिः श्रेते or हरिष्येते (85) Hari sleeps.

Vārtika. खर परे शरि वा विसर्गलेभ्यो वर्त्तयः : *Visarga* is optionally elided, when *śar* with *khar*, coming after it, follows.

रामस्थाता 'Rāma, the stationary or the preserver.' हरिस्फुरति 'Hari shines or trembles.' The alternative forms are रामः स्थाता, रामस्थाता, हरिः स्फुरति, &c.

No. 123.—सो पटादौ (8-3-38). विसर्जनीयस्य सः स्यादपटादौः कुच्छोः परयोः : *Visarga* is changed to the dental *s* before *ku* and *pu* (letters of these classes), when these begin what is not a pada.

Vārtika. पाशकल्पकाम्यिष्यति वाच्यम् : It should be stated that the rule takes effect, when *pāśa*, &c. follows. पाम्येपाशप (5-3-47). *Pāśa* denotes contempt or deterioration : as पर्यस्याशम् 'bad milk.'

ईषदसमादौः कल्पबद्देश्यदेशीयरः : These three *kalpa*, &c. denote a slight imperfection." यशस्कल्पम् 'something inferior' to glory.' क, अज्ञाते कुत्सितेभ्या इवे 'ka in the sense of unknown, contemptible, or like.' यशस्कल्पम् 'something like glory.' These three are *Taddhit* suffixes, while *kamyach*, is verbal, and denotes 'to desire for one's own sake.'

यशस्काम्यति 'he desires glory for his own sake.'

Vārtika (2) अनव्ययस्य : An indeclinable is excepted from the operation of this rule.

प्रातः कल्पम् 'a little before the dawn of morning.'

Vārtika (3) काम्येरेवेति वाच्यम् : In the case of *kamyach* the *Visarga* of *ru* only is changed to *s*. Hence not here. गौः काम्यति the goddess of speech desires'

No. 124.—इणः षः (8-3-39). Coming after *in* and before *ku* and *pu* class-letters, with the limitation of No. 123, *Visarga* is changed to the cerebral *sh*.

Ex. सर्पिष्याम् 'deteriorat' *ghī*। सर्पिष्यम् 'something like *ghī*'। सर्पिष्यम् सर्पिष्याम्यति, &c.

No. 125.—नमस्तुरसोर्गत्योः (8-3-40). Dental *s* is the substitute of the *Visarga* of *namas* and *puras*, called *gati*, when *ku* and *pu* follow. (See No. 25 a).

Namas 'salutation' is optionally *gati*, when prefixed to *krī* 'to do,' because it belongs to *sākshāt* set of words, which are optionally named *gati* (साक्षात्प्रभूतोऽपि च, 1-4-74). Thus नमः करोति or नमस्तुरोति 'he salutes.' *Puras* is always *gati*, पुरस्तुरोति 'he leads, respects, &c.'

No. 126.—ददुदुपथ्य चाऽपत्ययस्य (8-3-41). *Sh* is the substitute of a *Visarga* that is not a modified form of a suffix and that belongs to a word with the penultimate *i* or *u* (both being short), when *ku* or *pu* follows.

निष्पत्त्वादम् (without an obstacle). आविष्टतम् 'published.' दुष्कृतम् 'badly done.' दुष्प्रोतम् 'hardly drunk.' प्रादुष्कृतम् 'made visible.' चतुष्कृपालम् 'a set of 4 cups.' Why 'that...a suffix'? Because अग्निः करोति 'fire makes,' the *Visarga*, is the nom. sing. suffix (*su*).

Vār.—पुम्हुसोः प्रतिः 'pum' and *muhus* are excepted.'

Ex. मुहुः कामा 'desiring again and again.' पुस्त्रामा 'a woman wishing for a lover.' N. B.—The *shatva* substitute can not be used in the example, प्रातुः कृपा 'kindness of mother'; because all such forms except भास्तुप्त्र are excluded from the *Kaskadi* list.

No. 127.—तिरसोन्यतरस्याम् (8-3-42). *S* is optionally the substitute of *tiras* before *ku* or *pu*. तिरः कर्ता or तिरस्कर्ता 'one who contemns, or conceals.'

No. 128.—द्विस्त्रिचतुर्चिति कर्त्त्वाय (8-3-43). *Sh* (cerebral) is the optional substitute of *dvis* (twice), *tris* (thrice) and *chatur* (four times) in the sense of the *Kritasuch* suffix, when *ku* or *pu* follows. This *Sūtra* has been made the subject of great discussion as regards the use of *chatur*. द्विः करोति or द्विष्करोति 'he makes twice.' Likewise त्रिः करोति, &c.

३६८. १३९.—इसुसोः सामर्थ्यः (8-3-44). *Sh* (cerebral) is the optional substitute of the *Visarga* of words ending in *is* or *us*, when ability is expressed.

Ex. उर्ध्विकरोति 'he makes *ghi*.' धनुष्करोति 'he makes a bow' समर्थ्यं किम् 'why to denote ability.' Witness, त्रिष्ठुतु चर्त्यः, विवत्त्वमुद्धकम् 'let *ghi* remain, drink thou water.'

No. 130.—नित्यं समासेऽनुत्तरपटस्यस्य (8-3-45). *Sh* is invariably the substitute of the *Visarga* of what ends with *is* or *us*, when *ku* or *pu* follows; provided that the *Visarga* does not occur in a subsequent pada of a compound

सर्पिष्ठुपिड्का 'a pitcher for *ghee*' धनुष्कपात्रम् ! Why "अनुत्तरपटस्यस्य?" Witness, परम सर्पिष्ठुपिड्का 'a large pitcher of *ghee*.'

No. 131.—अतः कक्षिकंसकुम्भपात्रकुशाकर्णीय न व्ययस्य (8-3-46). Dental *s* is always the substitute of *Visarga* coming after the short *a*, when *karoti*, &c. follow, provided that the *Visarga* does not occur in a subsequent pada of a compound, nor in an indeclinable.

Ex. अयस्कारः 'a blacksmith.' अयस्कामः 'one who desires iron.' अयस्कंसः 'an iron goblet.' अयस्कुम्भ 'an iron jar.' अयस्पात्रम् 'an iron pot' अयस्कुशा 'a rope partly of iron, and partly of Kuśa grass.' अयस्कर्णीयः 'Fem. what has iron ears?' असः किम् 'why after the short *a*?' गीः कामः 'a speech maker.' अनव्यपस्य किम्? स्वः कामः 'who desires Svar or Heaven'

No. 132.—अधः गिरसि पठे (8-3-47). Of the *Visanya* of these two *s* is the substitute, when the word pada follows.

अधस्तदम् 'under foot.' गिरस्यदभे 'with feet pointing upwards, head and foot.'

No. 133.—ससजुंगो रुः (8-2-66). पटान्तस्य सस्य सजुण्डव रुः स्यात् *Ru* is the substitute of *s* final in a pada, and of *sajush*.

जपत्वीपवादः 'a contradiction of No. 87.'

No. 134.—अतो रोरमुतादमुते (6-1-113). अधुतादतः परस्परोऽः स्यात् दमुतेति। *U* is the substitute of *ru* coming after an unprolated *at*, and before the same. This is an *Apvāda* of *bho*, *bhago*, &c.

Ex. शिवस् (*s* = *sup*) अर्च्यः = शिवस् अर्च्यः = शिव + उअर्च्यः = शिवोअर्च्य (गुप्त) — शिवोऽर्च्य (No. 74) — Siva to be worshipped.

No. 135.—हसि च (6-1-114). The same, when *haś* (a soft consonant) follows. शिवर् + वन्द्यः = शिवोवन्द्यः (Siva to be worshipped).

No. 136.—मेभगोश्चोश्चपूर्वस्य योऽशि (8-3-17). *Y* is the substitute of *ru*, preceded by *bho*, *bhago*, &c., when *as* follows. देवाद् इह = देवाद् इह = देवायूः इह = देवायिह or देवात्तह (67). भोभगोह् &c. are interjections of irregular formation ending in *a*. तेषां रोर्यत्वे कुर्वे । When *y* has been substituted for the *ru* of them, the next rule applies.

No. 137.—श्वोल्लघुप्रथवत्तरः शाक्तायनस्य (8-3-18). According to *Śāktyayana*, the final *v* or *y* of a pada is changed to slightly articulated *v* or *y*, when *as* follows. (But according to *Śākalya* they are elided, No. 67).

No. 138.—शोतो गार्यस्य (8-3-20). The final *y* of a pada coming after *o*, and not being slightly articulated is always dropped. This is said in deference to the opinion of *Gārgya*. भोश्चुत् “O God! लघुप्रथवपत्ते ‘when it is slightly articulated,’ भोयस्युत्.

No. 139.—उजि च पदे (8-3-21). The final *v* and *y* of a pada coming after the letter *a*, is elided, when *uḥ* in the capacity of a pada follows. उः is used in these senses. (1) रुप्योक्तो, (angry speech) अनुकम्पायाम् ‘compassion.’ नियोगे appointing to some office. सम्बन्धे ‘relation’ and पादपूरणे ‘to complete a verse.’

स उ एकाग्निः । Here the final *ay* of *sah* reduced to the form *say* is elided before *uḥ*. But तन्त्रयुतम् ‘woven in a loom.’ Because *utam* is past part. of बृज्.

No. 140.—हीले सर्वेयाम् (8-3-22). भोभगोश्चोश्चपूर्वस्य यस्य लोपः स्याद्वलिः । Let *y* coming after *bho*, *bhago*, *agho*, and the letter *a*, be elided before a consonant in the opinion of all. भो देवाः ‘O Gods.’ भगो नमस्ते ‘O salutation to thee.’ श्चो याहि ‘O! go.’

No. 141.—रोऽसुषि (8-2-69). अहो रेफादेशो न तु सुषि । रोरपवादः ॥ *R* is the substitute of the word *ahan*, but not when *ahan* is followed by a case-affix.

अहन् + अहः = अहरहः ‘day by day.’ अहर गणः ‘a class of days.’ असुषि किम् अहोभ्याम् ‘by two days.’ Here *ahan* is followed by the case affix *bhyām*.

No. 142.—रो रि (8-3-14). *R*, when followed by *r*, is elided.

• No. 143 — द्वंतापे पूर्वस्य दीर्घाःः (6-3-111). When *dha* or *r* causing elision of a preceding *dha* or *r*, follows, *an* (preceding the elision) is lengthened. Hence, युन्दृ रमेत् = युना रमेत् 'he sports again.' हरिः + रमः = हरीरम्यः 'Hari is glorious.'

शिरोराजते 'Siva is resplendent.' अणः किम् 'why *an*?' Witness तृष्णः 'destroyed.' तृदः 'raised.'

मनसे रथ इत्यत्र रत्वे कृते हशि चेत्युत्वे रोरीति लोपे च प्राप्ते । Here No. 135 directs the substitution of *u* for the *ru* which takes the place of the final of *manas* by 133, and No. 142 pleads for the elision of *ru*, i.e. *r*. At this juncture Paribháshá No. 58 decides that a subsequent rule in the order of the Ashtádhyáyí shall take effect. Hence, since No. 142 is the 14th aphorism of Chapter 3, Lecture 8 and No. 135 is the 114th aphorism of Chapter 1, Lecture 6, No. 142 should take effect. But No. 68 which divides Ashtádhyáyí into two portions, the former and the latter, declares that a rule in the latter shall have no existence in the eye of one occurring in the former. Hence No. 135 in utter oblivion of No. 142, substitutes *u*. Thus we get मनोरथः (*guna*). *Manoratha* means 'a cherished wish.'

No. 144.— एतत्तदेः सुक्लापांकोरनन् समासे हृति (6-1-132). The *su* (a case-affix) of the pronominals, *etad* and *ind* is elided before a consonant; provided that they do not contain the augment *k*, nor form part of a compound marked by the privative particle *na*.

Ex. एषः विष्णुः that Vishnu = एषविष्णुः (*eshah* Nom. Sin. of *etad*). स शम्यः (that Siva). अक्लोः किम् 'why without the augment *k*?' Witness दैविको कृद्रुः 'that Siva.' अनश्च समासे किम्? Witness अस्तिश्चावः 'not that Siva.' Because the compound is of negative force, we should make use of No. 85. हृति किम् 'why before a consonant?' दृष्टिं च 'he being here.' (Nos. 133, 134 and 74).

• No. 144a.— सोऽस्मि लोपे चेत् पादपूरणम् (6-1-134). 'The *su* of *sas* is elided' before a vowel provided that the elision alone serves to complete the verse. सेष दाशरथी रामः 'that Ráma, the son of *Dasaratha*'

CHAPTER VI.

DECLINATION OF NOUNS AND PRONOUNS.

(Preliminary remarks and Definitions).

Should one ask, how many kinds of nouns are there in Sanskrit, it would be answered thus :— नाम च धातुक्तमाह व्याकरणो निरुक्ते ग्रन्थस्य च तोक्तम् ॥ नीतिरक्तिः भवेद्विषु सुसाधु ॥ महरः अ॒ ३ । पा॒ ० स॒ १ ॥

In *Nirukta*, one of the six *Vedārgas* composed by *Yāska*, every noun is said to be formed from a verb, in Grammar, the son of Śākata i. e. Śākatāyana calls nouns as derivations from verbs; but in *Nigama*, they are most appropriately termed *rudhi*, conventional too. Hence nouns are divided into two great classes. *Yaugika* and *Yoga-rudhi*, so far as their etymology is concerned; and into 3 classes; when words of popular acceptation are also taken into account. Nouns are called *Yaugika* when they retain their etymological significance i. e. when both the stem and the suffix carry their proper sense. *Yoga-rudhis* are those, which possess their etymological sense and have a secondary meaning too. *Rudhis* are those which have lost their etymological import and bear a conventional sense only.

Examples of *Yaugika* words—**कर्ता** (क + रुच) = doer. **हता** (हृ + रुच) = usurper. **दाता** = giver.

Examples of *Yoga-rudhi*—**पङ्कजः** (पङ्कजातः) a lotus. **पालसोदार** 'a brother.' **दामोदारः** &c. Cp the English word Parasol.

Examples of *Rudhi*—**खट्टा** 'a bed.' **माला** 'a garland,' &c.

In Sanskrit nouns are inflected by adding to the end of the crude form, Sanskrit uses inflections to distinguish—(1) Three Numbers: the Singular, the Dual and the Plural. (2) Six or seven Cases: Nominative, Accusative, &c. (3) Three Genders: Masculine, Feminine, Neuter. Nouns are either Substantive or Adjective. Substantives have inflections of number and case, but are chiefly each of one gender only. Adjectives have inflections of number, case and gender.

No. 145.—**अर्थवदधातुरप्रत्ययः प्रातिपदिकम्** (1-2-45). Any significant form of word, not being a verbal root, an affix, or what ends with an affix, is called *Prātipadikā*, i. e. a crude form of word.

अभिधेयवदन्तर्याप्तवद्विति : The literal power, or sense of a word is called *artha*. **तत्त्वाभिधेयं चतुर्धा, ज्ञातिगुणक्रिया द्रव्यमेदेन :** It is of 4 kinds, the power of expressing a genus, quality, action and substance; as, **गौः** 'a cow,' **शुक्रः** 'white,' **पात्रकः** 'a cooker,' **हित्यः** 'a wooden elephant.'

No. 146.—**अत्तद्वितसमासाश्च** (1-2-46). And what ends with *त्वित* and *taddhit* suffixes; and compounds, are named *crude forms*. **पूर्वं सूचेण सिद्धे समासपूर्णं नियमार्थम् :** A compound is recognised by the preceding rule as a crude form, hence the citation of it in this rule determines that a compound, but not a sentence should be called a *crude form*.

• No 147.—**सुपः** (1-4-103) सुपस्वीर्णि त्रीशिवचनान्येकश एकवचन द्विवचन बहुवचन संज्ञानि स्युः । The *sup* affixes have three dictions, *i. e.* speak of 3 numbers; hence the three dictions in each successive set of three are severally named, Singular, Dual and Plural. It may be asked what these *sup* suffixes signify. The answer is सुपां कर्माद् दीप्त्यर्थः संख्याचेव तथातिफाम—The *Mahābhāshya*. The *sup* suffixes denote the object, the subject, &c., and number too, as the *tin* verbal suffixes do. Hence the *sup* suffixes express the different case-relations and are marked by number in addition. They are 21 in all, and are arranged in 7 sets, each set constituting a triad of 3 affixes.

No 148.—**विभक्तिश्च** (1-4-104). Let the *sup* suffixes, as well as the *tin*, be named *vibhakti*.

No 148 a.—स्वीजसमाद्वाटायाम्भिस्तेभ्याम्भ्यसङ्कसिभ्याम्भ्यसङ्कसेसाम्भ्यो-स्यु (4-1-2). The case-affixes, with their meanings are as follows. The indicatory letters are bracketed after the affixes to which they belong.

	Singular.	Dual.	Plural.
1st.	सु (उ- No. 4)	ओ	जस् (ज—149) Doer.
2nd.	अम्	ओट् (द—2)	शस् (श—151) Object.
3rd.	टा (द—149)	भ्याम्	भिस् Instrument, by.
4th.	हे (छ—151)	भ्याम्	भ्यस् Dative, to.
5th.	ठसि (ह—३)	भ्याम्	भ्यस् Ablation, from.
6th.	डस् (ह)	ओम्	आम् Possession, of.
7th.	ण्डि (ह)	ओस्	सुप् (प—२) Location, in.

N. B.—The eighth case is simply a repetition of the 1st, because the Nom. of address is nothing else than the True Nominative. In Sanskrit there are, strictly speaking, 6 cases, if the word case be taken as the equivalent of *kāraka* (करोनीति कारकः) which means 'one who does something'). The Possessive is not regarded a case, because it expresses the relation of *ownership*, *i. e.*, the relation of one noun with another, while the Sanskrit word *kāraka* shows the relation of a noun and a verb.

No 148 b.—**द्याप्रातिपदिकात्** (4-1-1). After a word ending with the Feminine terminations *ñip* and *ap* and after a crude form.

No 148 c.—**प्रत्यपः** (3-1-1) (let) an affix.

No 148 d.—**प्रत्य** (3-1-2) (be) subsequent (be placed after them).

No. 148 e.—सम्बोधने च (2-2-47). The 1st case-affixes are also employed in the sense of the Vocative case. Thus हे राम 'O Rāma' यद्युत्त्येनाकारेण सिद्धं तथतेनाकारेणाभिसुखोकरणं सम्बोधनम् = to address a thing (or a person) in the form or state which actually pertains to such a thing (or such a person) is *sambodhana*.—*Padumanjarī*.

No. 148 f.—सामन्तितम् (2-3-48) 'तरन्तं यच्छब्दस्वरूपमिति' A word-form ending with the 1st case-affixes is called *samantrita* 'addressed or nominative of address;' provided that it is used in calling or inviting or addressing. The initial syllable of an *amantrita* is acutely accented (आमन्तितस्य च 6-1-198). Thus आनं इन्द्रं वरणमित्रदेवाः। But when it follows a *pāda* i. e. a finished word and does not occur at the beginning of a *pāda* i. e. a poetic line, it is entirely accented gravely. इसं मे गंगे यमुने सरस्वति (आमन्तितस्य च 8-1-19).

No. 148 g.—एकवचनं सम्बुद्धि (2-3-49). The nom. sing. affix (सु) is called *sambuddhi*, हे राम, हे पटो. The *su* is elided in these instances (See No. 244).

No. 149.—चुटू (1-3-7). The letters of *chu* and *tu* groups are named *it* i. e. *Indicatory*. Thus *j* of *jas*, *t* of *ता*.

No. 150.—न विभक्ती तु स्माः (1-3-4). But *tu* letters, *s* and *m* occurring in *vibhaktis* are not called *Indicatory*. Thus *s* in *jas*; *m* in *bhyām*.

No. 151.—लश्चक्रतच्छिते (1-3-8). The initial letters *l*, *ś*, *ka* *kha* &c. of any affix except *taddhit* affixes are *Indicatory*. Thus *ś* of *śas*.

No. 152.—द्वेक्योर्द्विवचनैकवचने (1-4-22). The dual and sing. case affixes are respectively used to denote duality and singularity.

No. 153.—बहुपु बहुवचनम् (1-4-21). A plural case-affix is used to denote plurality.

No. 154.—यस्मात्प्रत्ययविधिस्तदादिप्रत्ययङ्कुम् (1-4-13). यः प्रत्ययै यस्मात्प्रत्ययते तदादि शब्दस्वरूपं तस्मिन्प्रत्यये परेऽङ्गं संज्ञे स्यात् ॥ Whatsoever affix is used after whatsoever form; that form beginning with that affix, (when the affix follows) is called an Inflective Base 'āṅga.'

N. B.—The name, *āṅga* is given to the crude form of a word to which an affix is attached. The object of so doing is to prepare the way to certain grammatical rules that take effect on an affix by reason of an *āṅga*, and on an *āṅga* by reason of an affix; for instance, in the vocative sing. the form standing thus—राम् सु. the voc. s, is caused to vanish by the *āṅga* *Rāma*, (एङ् हस्तात् सम्बुद्धेः 6-1-69).

No. 155.—सर्वादीनि सर्वनामानि (1-1-27). सर्व, विश्व, उभ, उभय, इतर इतम, अन्य, अन्यतर, इतर, त्वत्, त्व, नेम, सम, इम । पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् । स्वमज्जाति धनाख्यायाम् । अन्तरं बत्तियोगोपुसंव्यानयोः । त्यद तद् यद् एतद् इदम्, श्रद्धस्, एक, द्वि युम्द, अस्मद्, भैवतु किम् ॥ The words, *sarva*, &c. are called *Pronominals* (*Sarvanáma*). They are—सर्व = all; विश्व = all, उभ = both, उभय = both; (*dakṣara*, *dalama* are affixes, hence words ending with them are meant) कतर = which of two? कतम = which of many? अन्य = other, अन्यतर = either, इतर = other, त्वत् or त्व = other; नेम = half; सैम = all, सोम = whole. The following are also *Pronominals*, when they imply a relation in time or place, but not when they are used as names, viz., पूर्व = east, prior; पर = after, अवर = west, posterior; दक्षिण = south; दक्षिणतर = north, अपर = hinder, other; अधर = lower; likewise स्व is a *Pronominal* in the sense of आप्सीय 'own,' but not in the sense of जाति 'a kinsman' or धन 'property.' अन्तर is a *Pronominal* in the sense of 'outer' or 'an undergarment.' त्यद् or तद् = he, she, it, that; यद् = who, which, what, इतद् = this, इदम् = this, अदस् = this, that; एक = one, द्वि = two, युम्द = thou, अस्मद् = I, भैवतु = your honor; किम् who? what?

No. 156.—विभाषापूर्द्धिक्षमासे बहुव्रीहौ (1-1-28). अन्त सर्वनामता वा स्यात् । The *Pronominals* are optionally so called, when they enter into composition of the *Bahuvrihi* kind expressing the cardinal points. दक्षिणस्यापूर्वाश्च दिशोऽन्तराले दक्षिणपूर्वां, "the south-east quarter." Here the compound can be declined either as *Ramá* or as *sarvá*; e.g. दक्षिणपूर्वांप, or दक्षिणपूर्वस्यै (dative sing.). This is true, when the compound denotes *antarala*, 'the intermediate space,' not a person; as, योत्तरासापूर्वांपैस्याउन्मुख्यायास्तस्यै, उत्तरपूर्वायै. 'she to whom what is north is east.' A simple girl who thinks so.

No. 157.—न बहुव्रीहौ (1-1-29). The *Pronominals* are not treated as such in forming a *Bahuvrihi* compound. Thus प्रियविश्वाय 'to him who loves all.' त्वकेपितायस्यसत्त्वकपितृकः 'he whose father is thy father.' If the restriction be removed, the compound would become त्वकन्तितृकः (*सर्वनामावृष्टे: प्रागक्ष*), because *akach*, one of the *taddhit* suffixes always comes before the final syllable of a *Pronominal*.

No. 158.—वृतीया समासे (1-1-30). Also not when a word in the 3rd case is compounded with a *Pronominal*. मासेनपूर्वाय मासपूर्वाय 'a month before.'

No. 159.—दृष्ट्वे च (1-1-31). Also not in a *Dvandva* compound. वर्णापूर्वेतराणाम् 'of castes, stages of life and others.' Here *itara* is not a *Pronominal*.

No. 160.—विभाषा जसि (1-1-32). But a Pronominal in द्वा द्वा compound is optionally treated as such, when the case-affix *jas*, follows. वर्णाश्मेतर्य, वर्णाश्मेतराः ॥

No. 161.—प्रथमचरमतयात्पार्कतिपयनेमाश्च, (1-1-33). But these are optionally regarded Pronominals, when *jas* follows. This प्रथमे, प्रथमाः: 'the 1st'; चरमे, चरमाः: 'the last.' तपः पत्ययः ततस्तदत्त्स याह्याः। *Taya* is an affix and stands for what ends therewith. Hence, द्वितये, द्वितयाः: 'the second.' अत्ये, अत्याः: 'few.' अर्धे, अर्धाः: 'half.' The rest of the declension is like *Rama*. नेमे, नेमाः। The rest like *sarva*. *Nema* is a True Pronominal, as it is given in the list, but the other words of this rule are not such, though they are treated as Pronominals before the affix *jas*.

No. 162.—पूर्वपरावर दक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् (1-1-34). एतेवां व्यवस्थायामसंज्ञायां सर्वनामसंज्ञागामसूत्रात् सर्वत्राप्राच्छु चा जसिवा ॥ The name of Pronominal which is in all cases assigned to these on account of their being read in the list of Pronominals, when they denote some relation in time or place and are not used as names, becomes optional, when *jas* follows. 'पूर्वे, पूर्वाः; परे, धराः, &c असंज्ञायां किम् 'why, when they are not used as names'? Witness उत्तराः कुरुवः 'the Kurus living in the north.' Here *uttara* is simply a tribal name. स्वाभिधेवपेक्षावयिनिर्देव्यवस्था, स्वस्य पूर्वादिशब्दस्याभिधेयेन अर्द्धेनापेक्ष्यमाणस्यादधर्निर्यमः ॥ The specification of some determinate point, (*avadhi*), as suggested by the significant power of *pūrva*, &c is all that is meant by *vyavasthā*. For instance, when we say that Calcutta is to the east, the word 'east' suggests to the mind the idea of some fixed point or place say Kāsī with reference to which Calcutta is described as being to the east. व्यवस्थायां किम् 'why the restriction of *vyavasthā*'? Note दक्षिणां गाथकाः, which means 'expert singers.'

No. 163.—स्वमज्जाति धनाख्यानाम् (1-1-33). The designation of Pronominal, assigned to *sva*, when it means something else than a kinsman or property, becomes optional, when *jas* follows. Hence we have स्वे, स्वाः आत्मीयाः: 'own, selves.' But स्वाः = kinsmen, property.

No. 164.—अन्तरं वहियैतोपसंव्यावयोः (1-1-36). The title of Pron. assigned to *antara*, when it means 'outer, or an undergarment' optionally holds good, when *jas* follows. अन्तरे अन्तराः, वा गृहाः: 'houses outside the city walls.' अन्तरे अन्तराः वा शाटकाः: 'undergarments, petty coats.' अन्तरं वहियैतोपसंव्यावयम् पुरि in a town outside a walled city This is not a Pron. here

* No. 165.—आकडाराटेकासंज्ञा (1-4-1). इत ऊर्ध्वे कडारः कर्मधारय इत्यतः प्रागेकस्तैकेव संज्ञाज्ञेया, या परानवकाशा च ॥

या denotes either the limit conclusive or, the limit, inceptive (आइ मर्यादाभिविधोरित). From the aphorism to the 38th Aphorism of the 2nd Chapter of the 2nd Lecture, only, one name should be given to anything (apt to assume a double name), namely, the name which comes last (when there are two or more names possessing equal authority), and would be of little utility, if it were debarred from taking effect. Hence, in case of a suffix beginning with a vowel as *śas*, &c., the name, *bha* in preference to that of *pada* is given to a base coming before such a suffix.

* No 166.—यूस्त्याख्योनदी (1-4-3) ई च क च पू 'यु' denotes long i and long u. Words ending in long i and u, being invariably Feminine, are named *nadi* आख्यायहणसामर्थ्यात्पदान्तरमनपेत्ययो स्वयमेवस्त्रिय माचक्षाते इत्यायीयते । The word *ākhyā* 'Appellation' authorises us to recognise such words as are distinguished by long i and u, and are naturally 'feminine in force, feminine without regard to another word implied' by them. प्रभमलिङ्गपहणम् । The original gender is to be taken into account; although the word, which was at first feminine, now forms part of a compound denoting a male. Hence, श्रेष्ठो feminine, meaning excellence, gives a feminine character to the compound बहुश्रेष्ठसी 'a man possessing many excellent qualities.' इष्वग्निप्रभतीना तूभयलिङ्गानां शब्दार्थं एव स्त्रीत्वमिति, इति ह्रस्यश्चेति नदीसंज्ञाभवत्येव, एवं पटु प्रभतीनां युणशब्दानामपि शब्दार्थेष्व स्त्रीत्वम् ॥ Words like *whu*, an arrow *āśane*, 'lightning' being of common gender, are feminine in literal force, hence they are styled *nadi* by *śiti hrasgasch*; so too the adjectives, पटु 'skilful, &c.'

Again, some one objects यामणीखल्पु गदयोऽनु क्रियाशब्दत्वेन चित्ति इत्याचमूर्ति, that *grāmanī* 'the leader of a village', *khalpū* 'a sweeper' cannot be called *nadi*, because they end with verbal roots and are of threefold gender. The answer is, भवत्येव, यतःक्रियाशब्दत्वेषि यतयोः पुंसि-मुख्या वृत्तिः, the designation, *nadi* should be given to these, because though they possess verbal character still, they are chiefly used of persons. Thus यामणीस्त्रिय वृत्तिः ।

No. 167.—नेयङ्गुवङ्ग्यानावस्त्री (1-4-4). वृयङ्गुवङ्गोः स्थितिर्ययोस्त्रावोद्गृती नदीसंज्ञी न स्त्रो न तु स्त्री ॥ Words ending in long i and u that can be changed into *īyan*, *uvan* respectively (अत्रिष्ट्रुः) are not named *nadi*; but not so the word *śri* ॥ Hence the vocative of *nadi*'s ले श्री but not लेत्य ॥

No. 168.—वामि (1-4-5). But feminine words ending in long *i* and *u*, and admitting the substitutes *iyanī* and *uvanī*; are optionally called *nadi*, when the case-affix *ām* follows; *siri* excepted. Hence श्री राम् or श्रीयाम् in 6. *p*, श्रीपि, श्रीयुम् in 7. *s*.

No. 169.—छिति, हस्तिश्च (1-4-6) and words ending in *i* or *u* long or short, (*stri* excepted) which admit *iyanī*, *uvanī* are optionally named *nadi*, when suffixes with the indicatory *ā* follow. Hence *mati* is optionally called *nadi* in connexion with *āt* suffixes.

No. 170.—शेष्यं द्यसखि (1-4-7) अनदी संक्षी हस्ती याविदुती तदन्तं सखि बजी घि संज्ञं स्यात् ॥ Excepting the word *sakhi* (a friend), all the rest ending in short *i* or *u*, being not of *nadi* designation, are called *ghi*.

Ex. हरि, रवि, (the sun) भद्रु (the spring, honey); साधु 'good, a sage' &c.

हस्तेन शेष्यं विशेषणात्वात् तदन्तविधिः; एवं चा सखि, इति सखिहस्त्वा, प्रतिषेधो, न तत्संविधिन इकारस्य किं सिद्धं भवति, इह शोभनस्सखा अस्य सु सखिः सु सखिरागच्छतीति घिष्ठेज्ञासिद्धाभवति, तदन्तविधिश्चपहणवता प्रतिषेधिकेन प्रतिषेधः ॥ In the present rule, the word *sesha* is qualified by the adjective *hrasva* 'short,' hence we may understand, that a word not being *sakhi*, ending in short *i* or *u*, is called *ghi*. The restriction, *asakhi* implies that only the word *sakhi* in the form in which it appears is excepted, but the vowel *i*, the final of *ī* does not come within the exception. What results then? शोभनस्सखा अस्य सु सखिः 'he whose friend is handsome'; the word *susakhi* is thus named *ghi*. The crude form of *sakhi* forbids the operation तदन्तविधिः 'whatever ends with *sakhi* can not be treated as *sakhi*'.

No. 170 a.—पतिः समास एव (1-4-8). The word, *pati* (lord or master), only where it occurs at the end of a compound is called *ghi*.

Ex. नरपति, भूपति, &c.

No. 171.—सुहनयुसकस्य (1-1-43). *Sut* (सु, श्री, जस् आम् श्रीद) of words other than neuter, are named *Sarvanāmasthāna*.

No. 172.—स्वादिष्व सर्वनामस्याने (1-4-17) कप् प्रत्यया विधिषु स्वादिष्व सर्वनामस्यानेषु परतः पूर्वे पदसंज्ञं स्यात्: When affixes beginning with *su* and ending with *kap* follow, and do not possess the title of *Sarvanāmasthāna* the words preceding them are called *pada*. The *kap* suffix occurs in the 70th Aphorism of the 3rd Chapter, Lecture the 5th.

No. 173.—यच्चिभम् (1-4-18). यकारादिष्वजादिष्वु च कप् प्रत्ययाविधिषु स्वादिष्वसर्वनामस्यानेषु परतः पूर्वे भसंज्ञं स्यात्: That which precedes affixes

with an initial *y* or an initial vowel beginning with *su* and ending with *kap* is named *bha*; provided that the affixes are not called *Sarvanām-asthāna*.

Hence, in accordance with the decision of No. 165, the name *bha* is given to bases coming before suffixes beginning with *y* or a vowel.

No. 174.—अपृक्त एकालप्रत्ययः (1-2-21). A uniliteral affix is called *aprikta*; as *su* (सु).

No. 175.—बहुगावसुडितिसंख्या (1-1-23). The words *bahu* and *una*, and those ending in *vatu* and *dati* are named *sankhyā* (a numeral). यत्तदेतत्यः परिमाणेवतुप् *ratup* is added to *yat* 'which' *tat* 'that' *etat* 'that' to express quantity or measure; as, यावान्, तावान्, ततावान् 'as much, so much, &c.' कति 'how many' ends in *dati* suffix.

No. 176.—डति च (1-1-25). A numeral ending in *dati* is called *skat*. Hence *कति* is *shat*.

No. 177.—प्रत्ययस्य लुक् श्लुल्प श्लैः क्तं प्रत्ययादर्शनं क्लैमालत्संज्ञास्यात्. The disappearance of an affix caused by the terms, *luk*, *ślu* and *lup* is designated by these terms respectively. (Vide Rules.....).

No. 178.—प्रत्ययस्तोषे प्रत्ययलक्षणम् (1-1-62). When an affix has been elided, it shall still continue to exert its influence in the grammatical operation dependent upon it, (i. e. it shall be regarded as present).

No. 179.—न. लुमताह्लस्य (1-1-63). लु शब्दो यस्मिन्नस्ति स लुमान् । That in which the word *lu* occurs is *lumān*. The elision of an affix caused by the enunciation of the term *lumān* (i. e. *luk* *ślu*, *lup*) debars it (the suffix in the form of a blank) from taking effect on the base going before it.

No. 180.—शि सर्वनामस्थानम् (1-1-42). *Si* is called *Sarvanām-asthāna*? *Si* is a common name for *jas* and *śas*.

No. 181.—हृस्त्रो नपुंसके प्रातिपदिकस्य (1-2-47) When a crude form ending in a long vowel is treated as neuter, a short vowel is the substitute of it. Masc. प्रद्यो; Neut. प्रद्यु (heavenly). Masc. शीषा; Neut. शीषम्, &c.

No. 182.—एच इग्नामस्थादेशे (1-1-48). Whenever a short vowel is substituted for a long one; *ih* only takes the place of *eeh*. Masc. श्रे; Neut. प्ररि (having much wealth). Masc. सुनो; Neut. सुनु (having good boots).

No. 183.—इयणः समासारणम् (1-1-45). *Ik* (i. e. *i, u, ṛi, ṛi*), used in the room of *yan* (semivowels, *ya, va, ra, la*) are called *Samprasāraṇa*. The substitution takes place in order and on the basis of analogy.

No. 184.—षाण्ना षट् (1-1-24). A numeral ending in *sh* or *n* is named *shat*. षष्ठ् = six, नवन् = nine, अष्टन् = eight, &c.

No. 185.—आद्यन्तवदेकस्मिन् (1-1-21). सति परस्मिन् यस्मात् पूर्वं नास्ति. स आदिः : In the presence of something following, whatever is not preceded by anything is *ādi*; and सति च पूर्वस्मिन् यस्मात्यरं नास्ति, सोम्यः in the presence of something preceding whatever is not followed by anything, is *anta* i. e. final. A single letter cannot assume two such characters, hence the necessity for the present rule. An operation to be performed upon a single letter shall be regarded as upon an initial or upon a final. Thus *id* of *idam*, after *idam* has assumed the form *ida* (by No's. 263, 316) is elided by (हस्तिनापः) when a suffix called *āp* beginning with a *ha* follows. Now short *a* is left behind, which is lengthened by लुप्ति च before याम्, &c. by the license of the present rule.

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No. 186.—स्तुपाणामेकशेषेष्विभूतौ (1-2-64) एवक्ष सर्वेभ्यः समानाया विभूतौ परत एकः शिष्यत इति. When the same case ending follows each of a set of similar forms, one only of the forms is retained. Thus, to express the nom. pl. of वृक्ष, we have वृक्षस्, वृक्षस्, वृक्षम्, &c. If you elide the 1st two forms, you have स् स् वृक्षस्. Again eliding the 2nd's by हस्तिनापः you get स् वृक्षस्. Hence the elision of the 1st's remains to be justified. Now, take the next interpretation where the word Dvandva is obtained from the preceding Sūtra.

(2) निमित्तत्वात् स्तुपाणां दृन्दे क्ते समासादेकस्यां विभूतौ परतः : A Dvandva compound of the similar forms having been effected as required by the existing cause, and the Samāsa being followed by a solitary *Vibhakti*, one only of the forms is retained. Thus ज्ञक्ष च ज्ञक्ष च, ज्ञचै (here by ज्ञक्षपूरवधूः, the suffix *a* is used at the end of the Samāsa thus giving the form ज्ञच). Here, by the intervention of the suffix *a*, no elision of the forms takes place. Hence, this expl. too is defective.

(3) एकविभूतौ पानि स्तुपाणि दृष्टानि त्रिष्णां प्रातिपादिकानामेवानेमित्रिक एकशेषद्वतिः : Whatever similar forms are seen coming before a single case-ending; out of those *Pratipādikas*, crude forms, one is retained.

ei without any cause. This explanation provides that out of words agreeing in form i. e. sound, though not in sense, one only is retained. मातृ means a mother as well as a measure. In speaking of the two together in any case, one only is retained.

(4) संस्पाणां शब्दानां एक विभक्तीं परत एक शेषो भवति । Out of a collection of similar word-forms there is but one retained in any case whatever. वृक्षश्च वृक्षश्च वृक्षो, वृक्षश्च वृक्षश्च वृक्षाः.

No. 187.—वारणादाङ्गं वलीयो भवति ॥ An operation relating to the base of a word is more powerful than an operation concerning a letter of it.

As an instance S. 3. रमा + टा = रमा + आ, the uninflected form standing thus, the rule आकः सवर्णं दोन्नः (6-1-101) being of Antराङ्गa character debars आङ्गि चापः (7-3-107) from substituting एकां in place of the final of the base Ramá. (See No. 59). Hence the need of the present *Paribhāshā*. Hence, the subsequent rule आङ्गि चापः prevails. Thus we have रमे + आ = रमया.

In accordance with the Universal Maxim., No. 59, an Antराङ्गa rule debars a subsequent rule; to produce the opposite result in the case of a base, this *Paribhāshā* was framed.

No. 188.—प्रातिपदिकपद्मे लिङ्गविशिष्टस्याति पद्मां भवति । When some grammatical operation is spoken of the crude form of a word exhibited in a rule, all the genders of the word may be taken into account, so far as the operation of the rule is concerned. Hence, *sūt* augment is invariably used in the declension of *yat* in all the genders. Thus येषाम्, यासाम् (whose ? Masc. & Fem.) Likewise, कष्टंश्चितः = कष्टश्चितः or कष्टश्चिता = कष्टश्चिता. Both the Masc. and Fem. forms of *śrita* can be compounded with *kashṭa*.

No. 189.—विभक्तीं लिङ्गविशिष्टपद्मां न ॥ But when some action is to be performed on account of a *sup* or *tiñ* suffix that follows, the other genders of a crude form excepting the one in question are not taken into account. Hence, the *Samprasāvanya* that is used in declining *yuvan* (a youth) cannot be used in declining the same in the feminine gender. Hence यूनः पश्य (by उवयुवमध्येनामतद्विते). But by the same rule, we cannot say यूतीः पश्य instead of युवतीः पश्य । In the same way, we cannot use *anāñ* as the substitute of सखी in the Feminine (by अनङ्गस्ता) nor can we regard the *Sarvānāmāsthāna* suffixes coming after it as *ṇit* (by

No. 189 a.—**सर्वविधिम्योलोप विधिवलीयान् ॥** Of all operations, elision is the most powerful *i. e.*, it supplants all other operations : as आतोलोप्पृष्ठिच, &c.

CHAPTER VII.

PRACTICAL RULES OF DECLENSION.

Note that in the following substitution takes place according to Maxims 56 & 48.

After an Inflective Base ending in short *a*.

Substitute :—

No. 190.—अतो भिस सेस (7-1-9). *Ais* for *bhis*.

No. 191.—बहुलं बन्तसि (7-1-10). But optionally in the *Vedas* (अपिनदेवेभिः or देवैः).

No. 192.—नेदमदसोर्कोः (7-1-11). But not after *īdam* and *adas* without *k*.

No. 193.—टाङ्सि ङ्सामिनात्स्याः (7-1-12). *Ina* for *tā*, *at* for *nas* and *sya* for *nas*.

No. 194.—हेय (7-1-13). *Ya* for *ne*.

After a Pronominal ending in short *a*.

Substitute :—

No. 195.—सर्वनामः स्मै (7-1-14). *Smai* for *ne*.

No. 196.—ङ्सि ङ्मोः स्मात्स्मनौ (7-1-15). *Smāt* for *nāsi* and *smin* for *ñi*.

No. 197.—पूर्वादिभ्योनवयो वा (7-1-16). But after *pūrva*, &c. nine in number, optionally substitute *smāt* and *smin* for *nāsi* and *ñi*.

No. 198.—जसः शी (7-1-17). *Śi* for *jas*.

Substitute :—

No. 199.—श्रौङ्ग श्रावः (7-1-18). *Śi* for *auñ*. after a Fem. Base ending in long *a* (श्रौङ्ग = श्रौ, श्रौढ़.)

No. 200.—नपुस्काच्च (7-1-19). The *ilk* for the *ilk*, after a Neuter.

No. 201.—जस्यासेः शः (7-1-20). *Śi* for *jas* and *sas* after the *ilk*.

No. 202.—अष्टाम्यः ओशः (7-1-21). *Asū* for the *ilk*, *i. e.* *jas* and *sas* after *ashṭām* in the form *ashṭā*.

Substitute *Luk* *i. e.* *ehde*.

No. 203.—**तद्यो**, लुक (7-1-22). *Jus* and *sas* after what is named *shat*.

No. 204.—**स्वमीर्नपुस्तात्** (7-1-23). *Su* and *am* after a neuter base. (Note that *Luk*, *tup* and *stu*, all these substitutes entirely disappear; hence they are called elision complete, to distinguish them from elision in part which is called *lōpa*).

No. 205.—**प्रतीष्म** (7-1-24). (Substitute)—*am* for *su* and *am* after a Neuter Base ending in short *a*.

— No. 206.—**शद्वृतादिभ्यः पंचम्यः** (7-1-25). *Add* (अद्व) for the *ilk* (सु, अ॒) after the five ending in the suffixes *datur*, *datum*.

(Note—कृत, कृतम्, अन्य, अन्यतर, इतेर. See No. 155).

No. 207.—**नेताच्छ्वसि** (7-1-26) but substitute not *add* for *su* add *am*, after *itara*, in the Vedas (as, घार्ज्यमितरम्).

No. 208.—**युष्मदस्मद्भ्यां इस्तोऽथ** (7-1-27). *As* for *has* after *yushmad* and *asmad* (Thou and I).

No. 209.—**हे पथ्यमयोरम्** (7-1-29). *Am* for *he* and for the 1st 6 suffixes coming after the *ilk* (*yushmad* and *asmad*).

No. 209 a.—**प्रसोऽन्** (7-1-27). *N* for *sas* after the *ilk* (apply Max. 47)

No. 210.—**प्रसोऽभ्यम्** (7-1-30). *Bhyam* or *abhyam* for *bhyas* after the *ilk*, (i. e. *yushmad* and *asmad*).

— No. 211.—**पंचम्या अत्** (7-1-31). *At* for the *bhyas* of the 5th case after the *ilk*.

No. 212.—**एकवचनस्य च** (7-1-32). *At* for *nasī* after the *ilk*.

No. 213.—**साम आकम्** (7-1-33). *Ākam* for the modified form of the affix of the 6th plural, after the *ilk*.

(Note that *sām* is formed of *sut* and *ām*).

No. 214.—**हेराम् नवाद्वीप्यः** (7-3-116). Substitute:—*ām* for *ni* after words ending in *nadi* or in the feminine suffix *āp*, and after *ni* (a leader).

No. 215.—**इदुद्भ्यां** (7-3-117). The *ilk* (*ām*) for the *ilk* (*ni*) after what ends in short *i* or *u* and is called *nadi*. (See No. 159).

No. 216.—**आत्** (7-3-118). *At* for the *ilk* (*ni*) after short *i* or *u* (of a base).

No. 217.—अच्छेः (7-3-119). *Aut* for the *ilk* (*hi*) after short *i* or *u* and short *a* for the final of *ghi*, (see No. 170), when *hi* follows *ghi*.

No. 218.—आङ्डो नासियाम् (7-3-120). *Nā* for *āñ* coming after *ghi*, but not in the feminine.

Note that the augment^s used in the following rules are all distinguished by the indicatory letter *t*; hence they all come before the initial letter of what they enlarge by No. 39.

No. 219.—आमि सर्वनामः सुद् (7-1-52). Let the segment be *aut* of *ām* after Pronominals ending in a long or short.

No. 220.—त्रेस्त्रयः (7-1-53). [Substitute *traya* for *tri*, three before the suffix *ām*].

No. 221.—हस्तनयापेनुद् (7-1-54). *Nut* of *ām* after an inflectional base ending in a short vowel, or in *nadi* or in *āp*.

No. 222.—अट् चतुर्भ्यश्च (7-1-55). The *ilk* of the *ilk* after what is called *shat*, and after *chatur*, four.

No. 223.—आण् नदाः (7-3-112). *At* of suffixes with the indicatory *ñ* after a word ending in *nadi*.

No. 224.—पाहाप (7-3-113). *Yat* of *ñit* suffixes after *āp* (i. e. what ends with *āp*).

No. 225.—सर्वनामः स्याद्दद्यश्च (7-3-114). *Syat* of *ñit* suffixes after a Pronominal ending in *āp* and shorten the *āp*.

Now note that Maxims. 55 and 37 are used in interpreting the following rules.

No. 226.—हस्त्रय गुणः (7-3-108). Substitute *Guna*—for the final short vowel of a base, when *sambuddhi*, i. e. the voci. *su* follows.

No. 227.—जसि च (7-3-109). Also when the suffix *jas* follows.

No. 228.—जतोङ्गि सर्वनामस्यामयोः (7-3-110). For a base ending in short *ri*; when *hi* and Sarvanāmasthān suffixes follow, (see Nos. 171 and 180).

No. 229.—चेष्टिति (7-3-111). For *ghi*, when *ñit* suffixes follow.

Note that Maxims. 55 and 45 are applied in the following.

No. 230.—वहुवचने भव्यते (7-3-103). Substitute *ekār* for the final short *a* of a base, when a plural suffix beginning with *jhāl* follows.

*No. 231.—आसि च (7-3-104). For the ilk of the ilk, when श follows.

No. 232.—आसि चापः (7-3-105) For शप, when श्व or श॒ follows.

*No. 233.—सम्बुद्धि च (7-3-106). For the ilk (शप), when सम्बुद्धि follows.

CHAPTER VIII.

DEUPTION OF BASES ENDING IN SHORT A.

Ex. राम—Ráma.

1. s. राम श्व सु = राम + श॒ (Nos. 4 and 2a) = रामश॒ (183) = राम + श॒ (Nos. 4 and 2a) = रामः (109).

2. l. d. राम + श॒ (186). At this stage, in accordance with the judgment of No. 58, the following rule to the exclusion of No. 69 seems to apply.

No. 234.—प्रथमयोः श॒स्त्रियोः (6-1-102). अकः प्रथमाद्वितीय श॒स्त्रियं पूर्वस्वर्णदीर्घं एकादेशः स्थात्—When *ash* of the 1st and second case follows श॒, substitute the long vowel homogenous with the preceding *ak*, singly for both. By this rule, the reflected form would be रामा, but the next rule forbids this step.

No. 235.—नादि चि (6-1-104). आदिचि न पूर्व स्वर्णं दीर्घः । वृद्धिरेति रामैः ॥ Rule 234 does not take effect, when *ich* follows *a*. Hence, reverting to No. 69, we have

1. d. रामैः 1 p. राम + श॒ = राम + श॒स् (149) = Now this form gives occasion for the operation of the following *Apráda* (contradictory) rule.

No. 236.—अतो गुणे (6-1-97). अपदानादकाराद्वगुणे प्रसः परस्परे कादेशः स्थात् ॥ When *guna* follows short *a* being not final in a *pada*, the form of the following (*guna*) is singly substituted for both. But according to *Maxm. पुरस्तादपादातो* (69 a.) this *Apráda* contradicts No. 73, but not No. 234. Hence by No. 234, we have रामैः in 1 p.

2. s. राम + श॒—again.

No. 237.—असि पूर्वः (6-1-107). अकोऽप्यविपरतः पूर्वस्त्रमेकादेशः स्थात् । When *ak* is followed by the vowel of *am*, the form of the preceding *ak* is singly substituted for both. Hence, रामैश॒ 2. s.

*2. d. रामैः; 2. p. राम + श॒स् = राम श॒स् (151) = रामास् (234).

No. 238.—तस्माच्छोनःयुंसि (6-1-103). पूर्व सर्वर्णदीर्घात् र्परा यः शसः सकारस्तस्य नः स्यात् युंसि ॥ *N* is substituted for the *s* of *śas* in the masculine, when the long vowel homogeneous with the prior has been singly supplied (see No. 234) hence, रामान् . Now this form apparently calls into action the following rule.

No. 239.—अट् कुच्छाङ् नुम् व्यवाये इपि (8-4-2). अट् कवर्गं पर्वर्गं आङ् नुम् एतेव्यस्तीर्यथा संभवं मिलितेश्व व्यवधाने इपि रपाभ्यां परस्य न स्य एः स्यात्सुमान् यदै । पद् व्यवाये इपि = इति निषेधं ब्राधितुमाङ् परहणम् । नुम् परहणमनुस्वारोपल-च्यार्थम् ॥ The dental *n* following *r* or *sh* in the same pada is changed to the cerebral, although *at*, *ku*, *pu* (letters of these groups), the particle *āñ* and *num*, singly or conjointly come between them. The citation of *āñ* is simply to debar the prohibition 'Pādavyavāyepi' (8-4-38). *Num* here represents *anusvāra*. Now *n* would be changed to the cerebral, but being final it comes within the scope of the following prohibitive rule. ■ ■ ■

No. 239 a.—प्रदान्तस्य (8-4-37). - नस्यणोन् । रामान् । The final *n* of a pada is never changed to the cerebral. Hence, we have रामान् in 2. p.

3. s. राम + टा = राम + इन् (193) = रामेभ (Guna) = रामेण (238). राम + भ्याम् - 3. d. to this form the next rule refers.

No. 240.—सुपि च (7-3-102). यजादी सुप्यतोङ्गस्य दोर्च्छः ॥ When a case-affix with the initial *ya* follows a base ending in short *a*, the short *a* is lengthened. Hence, 3. d. रामभ्याम् . 3. p. राम + भिस् = राम + ऐस् (190) = रामेः (Nos. 69, F33, 109).

4. s. राम + छे = राम + य (194) = रामाय (240). Here by Maxim No. 46. *Ya* is a case-affix, the preceding vowel is lengthened. 4 d. रामभ्याम् . 4 p. रामभ्यस् = रामेभः (230).

5. s. राम + छिसि = राम + आत् (193) = रामात् (73) = रामाङ् (87) Now the final *d* of this pada is changed to *t* (त्) by the following.

No. 241.—वावसने (8-4-56). *Char* is optionally substituted for *jal*, when a pause follows (see No. 13). Hence, we have the alternative form रामात् also. 5. d. रामाभ्याम् . 5. p. रामेभः । ■

6. s. राम + छस् = रामस्य (193). 6. d. राम + ओस् = रामे ओस् (231) = रामयोः (65 ; 133, 109). 6. p. राम + आम् = राम + नाम् (221).

No. 242.—नामि (6-4-3). अजन्ताङ्गस्यदीर्घः स्यात् । When *nām* follows, the final vowel of a base is lengthened. Hence 6. p. रामान्ताम् . 7. s. राम + छि = राम + इ (151) = रामे (Guna). 7. d. रामयोः 7. p. राम + सु, रामे सु (230) This invokes the following

No. 243.—(इण कोः) आदेश प्रत्ययोः (8-3-59). इण कर्वाभ्यां परस्या पटान्तस्यादेशः पूर्व्यावयवश्चयः सकारः तस्य मूर्धन्यादेशः स्यात् । विवृतादेशस्य सस्य तादेश एवजः ॥ Substitute the cerebral for the dental *s*, when the dental *s* following *in* or *ku*, and not forming the final of a *pada* is either a substitute or part of an affix. *Sh* is the like of *s* dental. Hence, रामेषु । Voc. sing. हे राम + स् (see 148g.). The *s* of the Voc. sing. is elided by the following.

No. 244.—एष्ट् हस्यात् सम्बुद्धेः (6-1-69). The consonant of *sambuddhi* is elided after an Inflective base ending in *é* or in a short vowel. Hence, हे रामैः । Voc. dual हे रामौ, हे रामाः । एवं कृष्णादयोः प्रदन्ताः । In the same way are declined *Krishna* and other words ending in short *a*. All bases ending with the *kṛt* suffixes—घञ्, अच्, अप्, घ, उ, नन्, नञ्; are invariably masculine and are declined like *Rāma*.

B.—DECLENSION OF PRONOMINALS ENDING IN SHORT *a*.

N.B.—The Pronominals too are declined like *Rāma* with certain exceptions as are given hereafter.

सर्वे—all. 1. *s.* सर्वः । 1. *d.* सर्वौ । 1. *p.* सर्व + जस् = सर्व + शो (198) = सर्व + ई (151) = सर्व (guna). 2. *s.* सर्वम् । 2. *d.* सर्वौ । 2. *p.* सर्वान् । 3. *s.* सर्वेणा । 3. *d.* सर्वाभ्याम् । 3. *p.* सर्वैः । 4. *s.* सर्व + छे = सर्वस्मै (195). 4. *d.* सर्वाभ्याम् । 4. *p.* सर्वेभ्यः । 5. *s.* सर्वैः छसि = सर्वस्मात् (196). 5. *d.* सर्वाभ्याम् । 5. *p.* सर्वेभ्यः । 6. *s.* सर्वस्य । 6. *d.* सर्वयोः । 6. *p.* सर्व + आम् = सर्व + समाम् (219) = सर्वेसाम् (230) = सर्वेषाम् (243). 7. *s.* सर्वैः छ्वि = सर्वस्मिन् (196). 7. *d.* सर्वयोः । 7. *p.* सर्वेषु । एवं विश्वादयोः प्रदन्ताः । In like manner are declined *visvā*, &c. ending in short *a*.

उभेश्वदो नित्यं द्विवचनात्तः । The word *ubha* 'both' always ends with dual suffixes. Thus उभे 1 and 2. *d.* उभाभ्याम् । 3, 4, 5. *d.* उभयोः । 6 and 7. *d.* तस्येह पाठस्तु उभकादित्यकर्जयः । The object of reading *ubha* as a Pronominal is to make it take the *taddhit* suffix *akash*. Hence, उभकौ, &c. समः सर्वपर्यायस्तुल्यपर्यायस्तु नेह एत्यते, यथा संख्यमनुदेशः समानामिति चापकात्. *Sama* when it is a pron., is synonymous with *sarva* 'all,' but not with तुल्य (equal), as is explicitly shown by its use as समानाम्, but not as समेषाम्. The changes to be noted in regard to the nine *pūrva* &c. (see Nos. 162 and 197) are as follows.

1. *p.* पूर्वे or पूर्वाः । 5. *s.* पूर्वस्मात्, पूर्वात्, पूर्वाद् । 7. *s.* पूर्वस्मिन्, पूर्वैः ।

The rest like *sarva*. Like *pūrva* are declined उभ, उभर, द्विउभः &c. उभ

is always singular. एकः, एकम्, एकेन, एकस्मै, एकमात्, एकस्य, एकस्मन् ; त्वत् and त्वं are both *adavta* i. e. end in short a; and are synonymous with अन् : Those which end in consonants will be treated later on

C.—DECLINATION OF DEFECTIVE BASES.

The word निर्जरः (free from old age) requires to be noted, as an example of a Defective base.

No. 245—जारायः जारान्यताम् (7-2-101). अजारादै तिमत्तौ। Substitute *jaras* for *jarā* before a case-suffix with an initial vowel पदाद्वायिकारे तस्य च तदन्तस्य च : Within the jurisdiction of *pada* and *anga*, i. e. in the course of the operation of rules relating to finished words and Inflective bases, whatever is spoken of a particular word, applies also to what ends with the word. Hence, what is said about *jarā*, is also true of what ends with *jarā*. But if it be urged that *jaras* should take the place of the whole word *ni:jara*, as enjoined by No. 48, it cannot hold good, because निर्दिशमात्रस्यादेष्या भवन्ति substitutes take the place of that form only which is exhibited in the rule enjoining a substitute. Hence, the substitute *jaras* comes in the room of *jarā* only which is cited in the rule. Again, another objection may be raised, that *jaras* is enjoined of *jarā* with the long a; but not of *jara* with the short a. This objection is thus answered— एकदेशियतमन्यत्वद्वितीयः What is marked by a change in part does not become like another, i. e. quite a different thing. By way of illustration it is said that a dog remains a dog even after it has lost its ears. Hence, 1. s. निर्जरः । 1. d. निर्जरसा, निर्जरसः । 2. s. निर्जरम् । 2. d. निर्जरसौ । 2. p. निर्जरसः । 3. s. निर्जरसा । 3. d. निर्जराम्याम् । 3. p. निर्जरैः, &c. It is declined like Rāma before suffixes beginning with consonants.

No. 246.—पदव्यमासृहृषिग्रसन्तुष्टोपन्यकज्जकहुतवासज्जस्वमतिषु (6-1-63). पाद, दन्त, नासिका, मास, हृदय, निषा, असूजः, गूप्त, देषु, वक्तृप्रकृत, उटक, शास्त्र, प्रधानप्राणेषाःस्युः ग्रसदौ वा ॥ When *sas*, &c follow, optionally substitute—*pad* for *pādu* (the foot); *dant* for *danta* (a tooth); *nas* for *nasikā* (the nose); *mās* for *māsu* (a month); *hrid* for *hṛidya* (the heart); *niś* for *niśā* (night); *asau* for *asauj* (blood); *yūshan* for *yūsh* (soup); *deshan* for *dosh* (the arm); *yakta* for *yakrit* (the liver); *sukan* for *sakrit* (dung); *udan* for *udaka* (water); *dean* for *deṣa* (mouth).

1st case पाटः, पाटी, पाटाः । 2nd case यादम्, पादै, पादान् or पदः ।
3rd case पदाम् or पादेन, पादाभ्याम् or पद्भ्याम्, पादैः or पद्भैः, &c.

1st case मासः, मासै, मासाः । 2nd case मासम्, मासै, मासान् or मासः । 3rd case मासा or मासेन, मासाभ्याम् or मासभ्याम् = मास्याम् । (Here, α for s by No. 133, y for ru by No. 136 and elision of y by No. 140). 3. p. मासिः or मासैः । 4. s. मासै, or मासाय, मास्याम्, &c.

1st case दन्तः दन्तै दन्ताः । 2. c. दन्तम्, दन्तै, दन्तान् or दतः । 3. s. दत्ता or दन्तेन । 3. d. दत् + भ्याम् = दत्याम् (d for t by 87, because *danta* is named *pada* before *bhyam*, &c by No. 172). In *dantā*, *datta*, the substitution of *jas* does not take place; because inflective bases are called *bha* before *guchchidī* suffixes by No. 173.

1st case—यूपः, यूपै, यूपाः । 2. c. यूपम्, यूपै, यूपान् or यूपन् मस् । This form seeks the aid of the following.

No. 247—श्लैष्मिनः (6-4-134). अङ्गावयवोः सर्वनामस्यानप्तजाति स्वाविष्यर्थं योऽन् तस्याकारस्य लोकैः स्यात् । The short a of *an*, the last syllable of an inflective base is elided before case-suffixes beginning with y or a vowel and not being *sarvamandushtāna*. Hence, यूपन् + अङ् । The *n* after *sh* will be changed to the cerebral by the following rule.

No. 248.—रप्यभ्यं नोऽयः समानपदे (8-4-7). In the same *prada* or finished word, *n* following *r* or *sh* is changed to the cerebral. Hence 3. p. यूप्तः । 3. s. यूप्त्याः । 3. d. यूप्तन् + भ्योम् । The *n* in this form is elided by the next rule.

No. 249—न लोकैः प्रतिपदिकान्तस्य (8-2-7), प्रतिपदिक संज्ञकं यन पदं तदन्तस्य नस्य लोकैः स्यात् । The final *n* of a *Pratipadikā*, when it attains to the designation of a *pad* is elided. When the suffixes following a crude form (*Pratipadikā*) are elided, or when a crude form is called a *pad* by No. 172, this rule applies. Hence, we have 3. d यूप्तभ्याम् । 3. p. यूप्तमिः । 7. s. यूप्तन् + दिः । This form calls for the optional elision of a in accordance with the following.

No. 250.—विभाग द्विष्टोः (6-4-136). The short a of *an* (see No. 247) is optionally elided before *ni* and *si*. Hence 7. s. यूप्तिय् or यूप्तिः । The other words of Rule 246 will be declined in their proper places. द्वृप्तेऽर्हामवो, द्वृप्तः (lasting two days). This is declined like *Rama*, but the 7th case of it is formed by the next rule.

No. 251.—संख्याविसायपूर्वस्याहृस्याऽहनन्यतरस्यां है (6.3.116).⁵ *Ahan* is optionally the substitute of *ahva* before the suffix *ni*, when it occurs in a compound preceded by a numeral, or by *ni* or by *saya*.

द्वृहू + इ = द्वृहू + इ or द्वृहृृ + इ = द्वृहृृ (Guna) or द्वृहृृनि or द्वृहृृ (250). अहूः सायः = सायाहूः (evening) 7. s. सायाहूः or सायाहृृ or सायाहृृनि । विष्वत्तमहृृहूः (the past day).⁶ 7. s. व्यहूः or व्यहृृ or व्यहृृनि । Now we come to the declension of bases ending in long *a*.

D.—DECLENSION OF BASES ENDING IN LONG *a*.

विश्वं पातोति विश्वपा: (the Preserver of all, God).

No. 252.—दीर्घाच्चसि च (6.1.105). When *gas* or *ich* (letters of *ish* group) follows a long vowel, the long vowel homogeneous with the preceding is not substituted (an exception to No. 234). Thus, we have विश्वपी (vridhī, 69) in 1. d.

1. p. विश्वपः (73). 2. s. विश्वपास (237). 2. d विश्वपैः 2. p. विश्वपा + ग्रस् । *Vishvapā* being called *gha* by No. 173, the long *a* of *pā* is elided by the next rule.

No. 253.—प्रातो धातेः (6.4.140). Elision is the substitute of an inflective base that ends with a verb ending in the long *a*, when the base is called *gha*. The elision in this case affects the final of the base by No. 45.

Hence, विश्वप + अस् = विश्वपः । 3rd case विश्वपा, विश्वपाभ्याम्, विश्वपाभ्यामिः । 4th case विश्वपै, विश्वपाभ्याम्, विश्वपाभ्यः । 5. n. विश्वपैः । 6. s. विश्वपः । 6. d. विश्वपैः । 6. p. विश्वपास । 7. s. विश्वपी । 7. p. विश्वपासु । Voc. sing. हे विश्वपा: । &c. एवं शङ्खध्यादयः । In the same way शङ्खधद्धमद्, the blower of a conch-shell and the like. हाहा 'a celestial musician.' This does not end in a verb; hence it differs in declension from *vishvā*. 1st case हाहाः, हाहै, हाहाः । 2. c. हाहाम्, हाहै, हाहान् । 3. c. हाहा (No. 73) हाहाम्, हाहामिः । 4 हाहै (vridhī) हाहाभ्याम्, हाहाभ्यः । 5 हाहैः (73), हाहाभ्याम्, हाहाभ्यः । 6. c. हाहाः, हाहैः (vridhī) हाहाभ्याम् । 7. c. हाहै (Guna) हाहैः हाहासु ॥

E.—DECLENSION OF WORDS CALLED *ghī* (see No. 170).

Ex. हरि = *Vishnu*. 1. s. हरिः (133, 109). हरी (234). 1. p. हरित्तस = हरे + अस् (227) = हरयः (65). 2. s. हरिम् (237). 2. d. हरी । 2. p. हरोन् (234, 238). 3. s. हरि + टा. *ān* is an old name of 16.

No. 254.—**आङ्गो नास्तिक्याम्** (7-3-120). *Nā* is the substitute of *ā* coming after a base named *ghī*, but not in the Feminine. Hence, 3. s. हरिणा (248). 3. d. हरिण्याम् । 3. p. हरिण्यः । 4. a. हरि + ण = हरे + ण (229) = हरणे (65). 4. d. हरिण्याम् । 4. p. हरिण्यः । 5. s. हरि + णसि ? Then

No. 255.—**हरि डसोश्व** (61-110). When *eh* is followed by the short *a* of *hasi* and *has*, the form of the prior is singly substituted for both. Hence हरे + अस् (229) = हरेस् = हरे: (133, 109). 5. d. हरिण्याम् । 5. p. हरिण्यः । 6. s. हरे: । 6. d. हर्योः (*yan*). 4. p. हरिण्याम् (221, 242 and 239) । 7. s. हरि + णिं = हर + णी (217) = हरी (69). 7. d. हर्योः । 7. p. हर्युः (243). Voc. हे हरे (226) हे हरी, हे हरणः । In the same way decline कर्ति (a poet), श्रीपति (Lord of Fortune), रीषि (the sun), अग्नि (fire), अरि (a foe), अलि (a black bee), &c., &c.

Fy. मिति (a friend).

No. 256.—**अनङ्-सा** (7-1-93). *Anāñ* is the substitute of the base *sakhi*; when *su*, other than the vocative, follows. Thus: सखन् + स् । *Anāñ* by Maxtio. No. 46 occupies the place of the final letter of *sakhi*. Again the penultimate letter of the form *sakhan* is to be elided by the next rule.

No. 257.—**सर्वनामस्थानेचासंबुद्धो** (6-4-8). The penultimate letter of a base ending in *n* is lengthened, when a *sarvanāmasthāna* not being *sambuddhi*, follows. Hence, सखान् स् । Now the *s* being a unilateral suffix (see No. 174) is elided by the next rule.

No. 258.—**हरण्युपव्यो दोर्धात् मुतिष्पतं हल्** (6-1-68). There is elision of the suffixes, *su*, *ti* and *si* (the last two being verbal), when reduced to the unilateral form after what ends in a *hal* or *hi* or *ap*. Hence, सखान् = सखा (249). 1. d. सखि + श्री ॥

No. 259.—**सख्युपसम्बुद्धो** (7-1-92). When the *Sarvanāmasthāna* suffixes lacking the designation of the vocative come after the base *sakhi*, they are treated as *pit*, i. e. what has an indicatory *pi*. Hence the suffixes, श्री, अस्, श्रीट् are *pit* after *sakhi*. The office of *pit* suffixes is stated below.

No. 260.—**अचेतिण्ठिति** (7-2-115). *Priddhi* is the substitute of a base ending in a vowel, when *het* or *pit* suffixes follow. Hence, सख्ये + श्री = सख्यायी (echo). 1. p. सखायः । 2. s. सखायम् । 2. d. सखायै, सखीन् (234-238) । 3. a. सखा (61) । 3. d.

सर्विभाषः । 3. p. सर्विभिः । 4. s. सर्वो, सर्विभाष, सर्विभः । 5. s. भूषि + छसि = सर्व्य + अस । After *yan* has taken place, the next rule applies.

No. 261.—खल्यात्यारस (61-112). Short *u* is the substitute of the suffixes *hasi* and *has* coming after the syllables *khi* and *hi* (long and short), for the final vowels of which *yan* has been substituted (i. e. after *khy*, *ty*). By Maxim. 47, *u* is used instead of the initial vowel of *hasi* and *has*. Hence, 5. s. सर्व्यः । 5. d. सर्विभाषः । 5. p. सर्विभः । 6. s. सर्व्यः । 6. d. सर्व्योः सर्व्योनामः (231, 212). 7. s. सर्व्यो (216, 61). 7. d. सर्व्याः । 7. p. सर्व्युः वै सर्वे (226). अति = master. This word is not *ghé* in the simple form (170 a). Hence *gat* instead of *Gata* is used in its declension. Thus 3. s. अत्या । 4. s. अत्यै । 5 and 6. s. अत्यः (261). 6 and 7. d. अत्यैः । 7. s. अत्यौ (316); the rest like *Hari*. But in a compound, 3. s. भूपतिना । 4. s. भूपतये, &c.

Ex. श्रीमनः सर्वा, सुसर्व्यः (a beautiful friend). 1. d. श्रीमन्यायै । 1. p. सुसर्व्यायः, अनङ्ग शिष्टव्यावयोराङ्गत्वसुन्दरेऽप्युक्ति, समुद्रायस्य सर्विभूपत्या मात्रादसर्वोत्तिप्रसंज्ञा, खल्यादित्यत्वं न ॥ The substitute *anāh* and the change of the status of the *sav*. suffixes to that of *gat* suffixes, all these being peculiar to the base of a word, are applicable to what ends with the base, but as the compound form (*susarvhi*) is quite different from the simple *sarvhi*; hence the compound is called *ghi* (the limitation, असर्वि being quite inopportune) and No. 261 cannot apply. Hence 3. s. सुसर्विना । 4. s. सुसर्व्ये । 5 and 6. s. सुसर्वे । 7. s. सुसर्वौ, &c.

अतिशयितः सर्वा, अतिसर्वा (a great friend). परमः सर्वा यस्य = यस्य सर्वा (he who has the most excellent friend or a bosom friend), सर्विभूपतिकान्तोऽतिसर्वि (superior to or surpassing a female friend). 1. d. अतिसर्वायै, परमसर्वायै, अतिसर्वी, गौणात्मेऽप्यनङ्ग शिष्ट्वे प्रवक्षते । In परम सर्वा, the word *sarvhi* has lost its independent character, still the substitute *anāh* and the characterisation of *sarvanāmaasthān* suffixes as *gat* suffixes are applicable. In the 3rd and the subsequent cases, these are declined like *Hari*; while अतिसर्वि is wholly declined like *Hari*.

F.—DECLINATION OF NUMERALS ENDING IN SHORT i.

* कति (how many?) is a true plural. Hence, 1. p. कतिज्जस् *kati* being named *shat* by No. 176, the suffix *jas* as well as *as* is elided by No. 203, and the *tuk*, thus taking the place of the suffixes does not influence the form *kati*, as elided suffixes generally do () be

cause No. 179 forbids such a course. Hence *koti* can not be affected by *gupa* in accordance with No. 227. Thus 1. p. कृति । 2. p. कृति । 3. p. कृतिभिः । 4. p. कृतिभ्यः । 5. p. कृतिभ्यः । 6. p. कृतिनाम् । 7. p. कृतिषु ॥

Ex त्रि (three) । 1. p. त्रि + द्वास् = त्रे + अस् (227) = त्रयः (65). 2. p. त्रि + द्वास् = त्रीन् (231, 238). 3. p. त्रिभिः । 4. p. त्रिभ्यः । 5. p. त्रिभ्यः । 6. p. त्रि + आस् ॥

No. 262.—त्रेस्त्रयः (7-1-53). Substitute *trava* for *tri* before *dm.* Hence त्रयानाम् (231, 242, 239). 7. p. त्रिषु । गोत्रस्त्वेऽपि । Also when *tri* occurs at the end of an attributive Comp.

त्रियत्रयानाम् (of those who have three dear friends). द्वृ = two, is dual and used as a Pronominal.

No 263—त्वदादीनामः (7-2-102). Short *a* is the substitute of the Pronominals beginning with *tyad* (see 155), when a case-suffix follows. द्विरथत्वानामेवेदिः । The great Commentator wills that the list shall not extend beyond *dvā*. Hence, 1 and 2. d. द्वि + ओऽ = द्वृ + ओऽ = द्वृ (3, 4, 5, 6. द्वृ + अस् = द्वृभ्याम् (240). 6 and 7. d. द्वि + ओस् = द्वृ + ओस् = द्वृ + ओस् (231) = द्वृयोः 2 द्वृत्रिकानो = अतिद्विः (exceeding the two) like *Hari*. ओहुनोमिः (a descendant of *Uduloman*).

1. s. ओहुनोमिः । 1. d. ओहुनोमी । 1. p. उहुनोमः ॥

2. s. ओहुनोमिः । 2. d. ओहुनोमी । 2. p. उहुनोमान् ॥

सोमोऽपत्येषु बहुपु, अकारो वक्तव्यः । Short *a* is the substitute of *Uduloman* to express a plurality of descendants. In the plural number the form उहुनोम is declined, and in singular and dual ओहुनोमिः which resembles *Hari*.

C.—DECLENSION OF WORDS ENDING IN LONG A.

Ex वातप्रमीते, वातप्रमो 'out-running the wind; an antelope.'

1. s. वातप्रमीः । 1. d. वातप्रम्ये (No. 234 does not apply here, because No. 252 prohibits its operation; hence No. 267 applies). 1. p. वातप्रम्यः । 2. s. वातप्रमीम् (237). 2. d. वातप्रम्या । 2. p. वातप्रमीन् । 3. s. वातप्रम्या, वातप्रमीभ्याम्, वातप्रमीभिः, 4. वातप्रम्ये, do. वातप्रमीभः, 5th वातप्रम्यः do. do. 6. वातप्रम्यः, वातप्रम्योः, वातप्रमी + आस् = वातप्रम्यम्, 7. वातप्रमो, do. वातप्रमोषु, (243). 7. s. वातप्रमा, अकः सवयङ्गे ।

विवरत्वातप्रमीव्यव्यथे तु अमि शुसिद्धो च विशेषः, वातप्रम्यम् वातप्रम्यः, वातप्रम्यः; एवनेकाद्ये इति परम् । The word *vātāpramī*, when it ends in

kvip, forms. 2. s. वातप्रस्थः । 2. p. वातप्रस्थः । 7. s. वातप्रस्थ, in accordance with No. 267. The 1st *vitalaprami* ends in the *unad*, suffix ई (वातप्रस्थः; Rule 1, Chapter IV. *unadi*).

In the same way are declined यर्षी (पात्यनेनेति = a path), यर्षो (प्रतिनेनेति = the sun) &c.

ब्रह्मः येयस्यो यस्य सबहुश्रेष्ठसी, 'he who has many excellent qualities', like *nati*. We have, 1. s. ब्रहुश्रेष्ठसी, (No. 258). 1. d. ब्रहुश्रेष्ठस्या (61) 1. p. ब्रहुश्रेष्ठस्याः । 2. s. ब्रहुश्रेष्ठसीम् । 2. p. ब्रहुश्रेष्ठसीन् । 3. s. ब्रहुश्रेष्ठस्या (61) 3. d. ब्रहुश्रेष्ठसीभ्याम् । 3. p. ब्रहुश्रेष्ठसीभिः । 4. s. ब्रहुश्रेष्ठसी + ई = ब्रहुश्रेष्ठसी + आट + ई (223, the *uīl* suffixes of *nati* are enlarged by *āt*, hence) ब्रहुश्रेष्ठसी आट, &c.; to this form, the next rule refers.

No. 264.—आटश्च (6-1-90), आटैविपरेवृद्धिरेकादेशे स्यात् । *Vridhī* is the single substitute, when *ach* follows *āt*. Thus = ब्रहुश्रेष्ठसी + ई = ब्रहुश्रेष्ठस्यै (यर्ष).

5 and 6. s. ब्रहुश्रेष्ठस्याः (६५, *vridhī*; यर्ष), ५ and 7. d. ब्रहुश्रेष्ठस्याः 6. p. ब्रहुश्रेष्ठसीनाम् (221). 7. s. ब्रहुश्रेष्ठस्याम् (314) 7. p. ब्रहुश्रेष्ठसीषु ॥

No. 265.—आम्बायनदोर्हस्वः (7-3-197). 'The short vowel is the substitute of words meaning *ambā* (a mother) and of *nudi*, when the vocative *su* follows.

Hence, हे ब्रहुश्रेष्ठसि.

Ex. कुमारोमिच्छन् कुमारीकावरन् वा व्राज्ञाणः कुमारो । 'A Brahman who wishes for a damsel, or acts like a damsel,' here *kvip* in the sense of the agent is added to the nominal base *kundrī*. This verbal suffix entirely disappears leaving the base bare.

1. s. कुमारी (258). 1. d. कुमारी + आटः Being formed by the verbal affix *kvip*, this word comes within the scope of the following general rule.

No. 266.—अचिन्त्यात्मुभुवां योरियहुवहै (6-4-77). अनुपत्ययात्मस्य वर्णो वर्णात्मस्य धातोमूर्त्यु इत्यस्य चाहृश्येषुवडा स्तोऽनादौ प्रत्ययेष्वै ॥ Of verbal bases ending in the suffix *śnu* or of verbal roots ending in the letter *i* or *u*, and of the nominal base *brhu*, *iyān* and *uṇī* are the substitutes; when an affix beginning with a vowel follows. Now in the case of *kumārī* consisting of more syllables than one, this general rule gives way to the next special rule of the *aparāda* nature.

No. 267—एरनेकाचेताश्येयायपूर्वेत्य (6-4-82) धात्वव्यवसंयोगपूर्वै न भवति यद्वर्णस्तदन्तो यो धातुस्तदन्तस्यानेकाचेता इत्य यज्ञे शाद्वजादौ भवयेष्वै ॥

Yāñ is the substitute of a multivocal base ending in a verbal root that ends in *i* not preceded by a compound consonant forming a part of the root; when an affix with an initial vowel follows. Hence, *yāñ*—कुमार्यः, 1. *p.* कुमार्यः; *voc. sing.* हे कुमारि (265), 2. *s.* कुमार्येऽम् 2. *p.* कुमार्यः॑ । 4. *s.* कुमार्य॑ । 5. and 6. *s.* कुमार्याः । 6. *p.* कुमारीणाम् । 7. *s.* कुमार्याम् । 7. *p.* कुमारीषु । प्रधी, a genius, is thus declined—1. *s.* प्रधीः । 1. *d.* प्रधी॑ । 1. *p.* प्रधः । 2. *s.* प्रधम् । 2. *d.* प्रधी॑ । 2. *p.* प्रधः । 7. *s.* प्रध॑ । the rest like *vataprami*. Note that *kumāri* in spite of losing its independent character is still declined like *nadi*.

Ex. उच्ची 'one who leads up, a rescuer,' 1st sing. उच्चीः, उच्ची। धातुमा द्वयोगस्य विशेषणातिहस्यादेवयण्। The compound consonant as mentioned in Rule No. 267 must be a part of a verbal root, and since the compound consonant in this example is formed of the initial letter of the root *ni*, to lead and the final of *ut*, hence No. 266 does not apply and we have *yan* by No. 267. एत्यामणी। In the same way *grāmanī*, the leader of a village. Why the restriction, 'not preceded by a compound consonant'? Witness सुशिष्यै 'two prosperous men', here the final *s* is preceded by a compound consonant forming part and parcel of the root.

N. B.—गतिकारकेतरपूर्वपदस्य यज् नेत्यते । It is the wish of the great Commentator that *yaj* shall not be the substitute of what is preceded by something else than *gati* (25 a) and *Káraka*.

Hence, शुद्धधियौ 'two men of pure minds,' परमधियौ 'two men of great intellect.'

No. 268.—न सूसुधियो (6485).^o *Yan* is not the substitute of *dhru* 'to exist and *sudhi* 'an intelligent man,' before a case suffix beginning with a vowel. Hence, 1. s. सूधीः । 1. d. सूधियौ (266) सख्यायमिच्छतीति, सख्यायति, ततः द्विष्प (सखी) 'he who wishes for a friend.' Acting on the principle that a partial alteration in a word does not affect its identity we have, 1. s. सखा । 1. d. सखायौ । 1. p. सखायः । voc. sing हे सखीः, श्रीमि पूर्वसंपात्परत्वाद्यणिप्राप्ते ततोऽपि परत्वात्सखुरसम्बूद्धौ, इति परवर्तते । By the Law of Posteriority *yan* (No. 267) supersedes the substitution of the Prior Form (No. 237) and then by the same Law is superseded by No. 259. Thus 2. s. सखायम्, 2 p. सख्यः (267) Use *yan* (267) in the rest of the declension of this word.

सहखेन वर्तते सखः 'तमिच्छतीति, सखोः 'who wishes for what is in the sky' सुतमिच्छतीति सुसोः 'who wishes for a son' सुखमिच्छतीति

सुखी 'a pleasure seeker.' 1. d. सख्या, सृत्या, सुख्या । 5 and 6. s. सख्यः, सुख्यः, सुख्यः (No. 261).

H.—WORDS ENDING IN SHORT *u* AND SHORT *ri*.

शंभु (*Śiva*) is declined like *Hari*, as, शंभुः, शंभू, शंभवः, &c. In the same way are declined विष्णु, वायु (the wind) भारु (the sun). Now, we come to the declension of bases ending in *ri*. The base क्रोष्टु 'jackal' is treated as one ending in *ri* before *sva* suffixes in accordance with the rule coming next.

No. 269.—त्रज्जवत्क्रोष्टः (7-1-95) The form *kroṣṭu* is like *kroṣṭi* before *sva* and *anā* suffixes, but not before the *su* of *sambudhi*. Hence, we have to decline the form *kroṣṭri* in the 1st and 2nd case. Thus by No. 228 क्रोष्टु becomes क्रोष्टर् (44), but the following rule provides for the nom. sing. otherwise.

No. 270.—चतुर्शनस्युस्टेसोनेहसां च (7-1-94). *Anā* is the substitute of words ending in short *ri*, of *uśīnās*, 'the regent of the planet Venus,' of *purudānsas* 'Indra' and of *anehās*, 'time,' when *su* (not being *sambudhi*) follows. Hence क्रोष्टन् + स ॥ ॥

No. 271.—आपून्तच्यस्युनप्तुनेष्टत्वपूत्रत्वहेत्पोत्प्रशास्त्रणाम् (6-4-11) The penultimate letters of these—*ap*, water; what ends in *trin* or *truh*, *svaṣri*, a sister; *nuptri*, a grandson; *neṣṭri*, an officiating priest; *twashtri*, a carpenter; *kṣhatri*, a charioteer; *hotri*, a Rigvedi priest; *potri*, a priest; *praśastri*, a ruler;—is lengthened, when a *sva* suffix excluding *sambudhi* follows. Since *kroṣṭri* ends in *trich*, we have क्रोष्टान् स । Again, eliding *s* by No. 258, and *n* by No. 249, we get 1. s. क्रोष्टरा । 1. d. क्रोष्टरौ (228 and 271) 1. p. क्रोष्टाराः । 2. s. क्रोष्टाराम् । 2. d. क्रोष्टरौ । 2. p. क्रोष्टु + शस् । *Kroṣṭu* does not assume the *trich* form before *śas*, hence by No. 234 and 238, we have क्रोष्टून् । 3. s. क्रोष्टु + टा । then,

No. 272.—विभाषा सृतीयादिष्वचि (7-1-97). *Kroṣṭu* is optionally *kroṣṭri*, when a suffix of the 3rd case or of the subsequent ones beginning with a vowel follows. Hence, we have क्रोष्टु + आ=क्रोष्टा in 3. s. or क्रोष्टुना । 3. d. क्रोष्टभ्याम् । 3. p. क्रोष्टुभिः । 4. s. क्रोष्टे or क्रोष्टवे (229). 5. s. क्रोष्टु + डसि—to avoid *yañ* we have the next rule.

No. 273.—ऋत उत् (6-1-111). चतुर्नात् डसिडसोरति परे उक्तार सकादेशः स्यात् । Short *u* is the single substitute, when the *a* of *hari* and *uśas* follows what ends in short *ri*. Since a substitute for *ri* is always followed by *r*, we have to employ *ur*. Thus क्रोष्टुरस् ॥

७ नो. २७४—रात्सत्य (४-२-२५) रेकात्सयेतान्तर्य स्वैव लोपे नान्यत्व ॥ रेक्ष्य फैर्गः ॥ When *s* at the end of a compound consonant follows *r* in the same; it is elided, but any other letter under the same conditions cannot be elided. Hence, after the elision of *s*, *r* is replaced by a *विराग* (109). Thus ५ and ६. *s* कोष्टुः or कोष्टे । ६ and ७. *d* क्रोष्टुः or क्रोष्टे । ७. *s* क्रोष्टिः or क्रोष्टे । ६. *p* क्रोष्टु + आम् । आमि परत्वात्तुच्छ्रद्धाव पापे ॥ नुमचिरत्तुच्छ्रद्धावेष्यो तु द् पूर्वविप्रतिपेत्ते ॥

Here by virtue of आमि, two rules No. 272 and 221 come into effect at the same time; then by the Law of Opposition, No. 58, preference is given to No. 272. But Pātanjali says: Let by the opposition of a preceding rule (contrary to No. 58) not be used in preference to नुमि; the aphorism *achinna rita* (No. 282) and *trिवित* from No. 272. Thus ६. *p*. क्रोष्टनाम् । Now we come to the declension of bases ending in long *u*.

I.—*Loṣa-u, ri, ṛi, &c.*

Ex. दृष्टु (a celestial musician). 1st दृष्टुः, दृष्टौ, दृष्टुः । 2nd दृष्टुम् दृष्टौः, दृष्टुन् । *Yan* is used in all cases.

Ex. अतिव्यु (victorious over armies) is declined like *mada*. Hence, voc. *s* हे अतिव्यु (265) ४.१८ अतिव्युः । ५ and ६. *s* अतिव्युः । ६. *p*. अतिव्युनाम् । Ex. खलपू (a sweeper). 1. *s*. खलपूः ॥

८ नो. २७५.—ओः सुषि (६-४-४३). धात्वव्यवरेष्यात्पूर्वो न भवति य उवर्णस्तवन्तो यो धातुस्तन्तस्यानेकाद्याक्षेत्र्य यज्ञं व्याटजादौ सुषि । गतिकारकेतर पूर्वपैदस्य यज्ञं नेष्यते ॥ When a *sup* suffix beginning with a vowel follows; *yajñ* is the substitute of an Inflective base that consists of more syllables than one, and ends with a verb; provided that the verb ends in the letter *u* not preceded by a conjunct consonant forming a part and parcel of it. *Yajñ* is not intended, when something else than a prefix or a case is attached at the beginning of a verbal word. And since *khala* is here a case 'Kākaka,' we have by employing *yajñ*, 1. *dt* खलपूः । 1. *p*. खलपूः, &c.

In the same way सुः 'a good reaper.' Why 'that...consists'? Witness the Monosyllabic Form दृः, दृष्टौ, दृष्टः ।

Ex. वर्षाष्टुः (a frog); to avoid नान्य, the following special rule was framed.

९ नो. २७६.—वर्षाष्टिः (६-४-४) *Yajñ* is the substitute of this form before a *sup* suffix beginning with a vowel. Hence वर्षाष्टुः वर्षाष्टिः &c.

अन्तूदृमूजमूकफौलकर्कन्धूदिधृपूरित्युणादिसूत्रेण व्यापादितः ॥ दृभो 'यन्ते' 'to wind round.' दृमतीति दृम्भः (a snake). अतिबन्धने (to bind) अन्ततीति अन्तूः (a tie). जमुश्वदने (to eat). जमतीति. जम्बः (Indian fruit, *jámun*). कफलातीति कफेलू (phlegmatic) दिधिं वैयं स्तित्यजति, दिधिषुः (losing courage or presence of mind). कर्के दधातीति कर्कन्धूः (the jujube tree)—all these words end in *kū*, a *unādi* suffix. 1. d. दृम्भौ । 1. p. दृम्भः । 2. s. दृम्भम् ; the rest like *Huhu*. दृचिति नान्तोहिंसार्थं द्वये भुवः क्विप् । The word दृम्भ 'the thunderbolt' is formed of the indeclinable *drin* 'injury' and *bhu* 'to be' followed by *kvip*. दृन्कर पुनः पूर्वस्य भुवो यण वक्तव्यः । *Yan* is the substitute of *bhu* preceded by *drin* 'injury' *kara* 'hand' *punah* 'again.' Hence, 1. and 2. d. दृम्भौ । 1. p. दृम्भौ ; the rest like *khalap्य*. करम्भः 'a fingernail' makes 1 and 2. d. करम्भौ and 1. p. करम्भः, पुनम्भः (regenerated). पुनम्भौ, पुनम्भैः । धातु 'the Supreme Cherisher' makes 1. s. धाता (Nos. 270, 271, 258, 249). 1. d. धातारौ (228, 271). 1. p. धातारः । Voc. sing. हे धातः (228, 258, 109).

ऋग्याच्च गत्वा वाच्यम् । Let it be stated that *n* cerebral is used in place of *n* dental coming after *ri* long or short. Hence, 6. p. धातूणाम् (221, 242). In the same way are declined, *naptri* &c. of No. 271. पितृ 'a father' makes 1. s. पिता । 1. d. पितरौ । 1. p. पितरः । 2. s. पितरम् । 2. p. पितृन् ; the rest like (धातु). *Pitri* does not come within the operation of rule 271, and likewise ज्ञामातृ 'a son-in-law.' भातृ 'a brother, &c.' are not amenable to it. नप्यादियहर्यव्युत्पत्तिपक्षेनियमार्थम् । Granting that *pitri* &c. are formed by the same *unādi* suffixes that are employed to form *naptri* &c. mentioned in Rule No. 271, the citing of these alone in No. 271, determines that those *pitri* &c. are excluded from the operation of it.

Ex न 'a man' makes 1. s. ना । 1. d. नरौ । 1. p. नरः । voc. sing. हे नः ॥

No. 277.—न् च (6-4-6). The vowel of *nri* is optionally lengthened before *nām*. Hence, नृणाम् or नणाम् ॥

The imitative forms of the verbal roots कृ 'to scatter' and तृ 'to float' are *kri* and *tri*, being actually the original forms of them, and either it or यृप् is made use of in declining them. Thus 1. s. कौः । 1. d. किरौ । 1. p. किरः । 1. s. तीः । 1. d. तिरौ । 1. p. तिरः ; the rest like *gir*. Alternatively, कृः कौ, कृः । 2. s. कृम् । 2. d. कौ । 2. p. कृन् । 3. s. कृतः । 4. s. कृते आ

* The imitative forms गम्भृ, गम्भू make 1. s. गम्भा गम्भा (No. 270).
 1. d. गम्भौ, गम्भौ (here Guna by No. 228 is followed by भ by No. 44).
 1. p. गम्भृ, गम्भौ । 2. s. गम्भूम्, गम्भूम् । 2. p. गम्भू, गम्भू । 3. s. गम्भू, गम्भा । 4. s. गम्भौ । 5 and 6. s. गम्भू, गम्भू, &c.

* Ex. से makes 1. s. से । 1. d. स्यौ । 1. p. स्यौ, &c. Likewise स्मते; स्मतयौ, स्मतयौ । Ex. गो 'a bull.'

No. 278 a.—गोतोऽयित् (7.1.90). The *svavandama* suffixes coming after the word *go* are like *pit* suffixes. गोतोऽयित् दत्ति वाच्यम् । Let them be called *pit* after *o* in general, i. e. after words ending in *o*. By 'like *pit* suffixes' it is to be understood that they exercise the power of *pit* suffixes (see No. 260). Hence, गो + सु = गोसु = गीतः । 1. s. गो + यो = गायिः । 1. d. गायः । 1. p.

No. 278 b.—ग्रीतोऽम् ग्रीतः (6.1.93). Long *a* is singly substituted, when the vowel of *am* or of *as* follows *o*. Hence, 2. s. गा + ग्राम् = गाम्; गा + ग्राम् = ग्राम् । 3. s. गाया । 3. d. गोग्राम् । 3. p. गोग्रिः । 4. s. गवे । 5 and 6. s. गोः (255). 7. 3. गविः । 6 and 7. d. गवेः (65, 109). 6 and 7. p. गवाम्, गोपु (Likewise सुयोः (the beautiful sky) सुवाति, सुवाकः ॥

Ex. रै—wealth.

No. 279.—रायो रुलि (7.2.85). Long *a* is the substitute of *rai* before a case-suffix beginning with a *hal*. Hence, राः । 1. s. रै + यो = रायो । 1. d. रायः । 1. p. रायम् । 2. s. रायाः । 2. p. रायाम् । 3. d. रायाम् । 3. s. रायायौ । 5 and 6. s. रायावः । 6 and 7. d. रायावोः । 7. s. रायाविः । 7. p. रायापु ॥

CHAPTER IX.

DECLENSION OF FEMININE WORDS.

रमा—Ramā.

1. s. रमा + स् = रमा (258). 1. d. रमा + गी (199) = रमार्गी = रमे (66 a). 1. p. रमा + जस् = रमाः (73).

By No. 233, *e* is the substitute of *Ramā* ending in *ap*, when the Voc. *su* follows, and by No. 244, the *su* is elided. Thus we have

Voc. sing. हे रमे । Voc. d. हे रमे । Voc. p. हे रमाः । 2. s. रमाः ॥ 2. d. रमे । 2. p. रमाः । *Ekār* being the substitute of *Ramā*, before द्वा by No. 233, we have 3. s. रमया । 3. d. रमायास् । 3. p. रमायाः । 4. s. रमा + याद् + हे (234) = रमीयाद् = रमायै (69). 4. d. रमायास् । 4. p. रमायाः । 5th रमायाः, रमायास्, रमायैः । 6th रमायाः, रमेयास् (232) = रमेयैः रमायास् (211). 7. s. रमायाद् + आद् = रमायास् (214). 7. p. रमायास् ॥

Note that the *hit* suffixes of a feminine ending in *āp* are always augmented by *yat* 'एवं दुर्गाटयः' in the same way, *Durgā*, &c.

Ex. सर्वी, the feminine of सर्वे 'all,' is thus declined—1st सर्वी, सर्वै, सर्वीः । 2nd सर्वीस्, सर्वैः सर्वीः । 3. s. सर्वया । 4. s. सर्व + याद् + हे (the *āp* of *sarvī* is shortened, and *yat* is prefixed to *hit* by No. 225) = सर्वयै । 5. d. सर्वायाः । 6. s. सर्वयैः । 6th and 7 d. सर्वयैः । 6. p. सर्वीसाम् (219). 7. s. सर्वयास् (215, 214). 7 p. सर्वीसु ॥

Ex. उत्तरपूर्वी (the north-east quarter). By No. 156, the word *pūrvī* is optionally a Pronominal in a *duhuvi-ikta* compound denoting a cardinal point; hence the compound can be declined either as *survī* or as *Ramā* before *hit* suffixes. Thus in 2. s. we have उत्तरपूर्वीयै or उत्तरपूर्वीयै । When the compound does not denote *anta-dlu*—Intermediate space—it is declined exactly like *Ramā*; as योत्तरा सुर्वीया यस्या उन्मुखीया इत्युत्तरपूर्वीयै (a *lunatio* female to whom north and east are as one).

Since what ends in *tiyā* is optionally a Pr-nominal (तीयस्या इत्युत्तरा) before *hit* suffixes, we have 4. s. द्वितीयस्यै द्वितीयै । 5 and 6. s. द्वितीयस्याः द्वितीय याः । 7. s. द्वितीयस्यास्, द्वितीययास्, &c., the rest like *Ramā*. In the same way द्वितीयै ॥

अम्बाईनक्तोऽस्त्वैः No. 265, gives us हे अम्ब हे अम्बै, हे अम्ल (O mother!) But we cannot shorten the final long *a* of words ending with *dā*, *lā*, *kā*, not forming a compound consonant. Hence, हे अम्बालै, हे अम्बाहै, हे अम्लिकै ॥

Ex. जरा (old age)—1. s. जरा । 1. d. जरास् (215 = श्रीमात्पात्परत्वा जरास्, by the Law of Posteriority, *jaras* in preference to reducing the dual suffixes of the 1st and 2nd case to the शी (शी) form. 1. p. जरासः । 2. s. जरासम् । 6. p. जरासाम्, &c., परे हत्तादै च रमाकृत् । In the alternative case and before suffixes beginning with a consonant it is declined like *Ramā*.

Ex. नासिका (the nose). *Nas* is substituted for *nāsikā* before *sas*, &c. (246) Thus 2. p. नसः । 3. s. नसा । 3. d. नोभ्यास् (1.2. 133 * 135

66 a) एवं पक्षे सुटि च रमावत् । Like *Ramā* in the alternative case, before *suf* and the last five suffixes. By the same aphorism No. 246, निश्च is used or निश्च before श्वर्ण &c. Hence 2. p. निश्चः । 3. s. निश्चः । 3. p. निश्च + भ्याम् । *Niś* being called a *prāda* before *bhyām* and the like, श्वर्ण is changed to the cerebral by the following rule.

No. 280.—वैश्व भ्रस्त रुज दज यज्जराज भाजक्षश्चिपः (८.२-३६ = भूति प्रदान्ते च) । When *jhāt* follows, or at the end of a *pada*, *sh*, cerebral is the substitute of *vr̥ashcha* 'to cut' *bhrusga* 'to fry'; *sr̥ij* 'to create', *mrij* 'to rub', *yaj* 'to worship'; *rāja* 'to shine'; *bhr̥i*; *śa* 'to shine' and of what ends in *sh* or *ś*. Hence, निश्च+भ्याम् = निश्च्याम् (८७). 3. p. निश्चिपः । ८. p. निश्चश्चु = निश्च्यु or निश्च + धुट् + शु (१०२) = निश्च्यु or निश्चश्चु (९२).

Some say that Rule 280 relates to verbs only, since the word *dhātak* can be supplied in it from दार्येष्टोऽथः (८.२-३२). According to them, निश्च्याम् &c. (८७) and निश्चश्चु (८७, ८५, ९२) मासेष्टनासान्तुनां, मांशु, एत्, स्वावाचाच्या: चंसादौ वा । Of *māsa* (flesh), *prītā* (an army) and *sānā* 'a table land' there are *māns*, *prīt* and *māv*, respectively, when *sh*, &c. follow. Hence 2. p. धृतः । 3. s. पृता । 3. d. एवम्याम्, &c. पक्षे सुटि च रमावत् । In the alternative case and before *suf* like *Ramā*.

Ex. मोरा (a milkmaid) like *visrapā* (मतिः प्रायेषा हरिवत् *mṛti* (reason) is in most cases declined like *Ha॒r*). Thus 1. s. मतिः । 1. d. मती । 1. p. मतयः । 2. s. मतिन् । २. d. मतोः । 2. p. मतीः (२४४ does not apply). 3. s. मत्या । 3. d. मतिभ्याम् । 3. p. मतिपिः । It is optionally *nañi* before श्वर्ण suffixes (see १६७). Hence, 4. s. मत्ये or मतये । ५ and ६. s. मत्यां, मत्यैः । ७. s. मत्याम्, मत्यौ (२१६). In the same way, are declined *śruti*, *śruriti*, &c. ।

No. 281.—नि चतुरोः चित्तांश्चतुरम् (७-२-९९). *Tīri* and *chātāri* are respectively used for *tri* 'three' and *chatur* 'four' in the feminine, when *suf* suffixes follow.

No. 282.—चतुर चतुः (७-२-१००). *R* is the substitute of the *ri* of these before a vowel; hence तिनः । 1 and 2. p. तिष्ठिः । 3. p. तिष्ठन्तः । 4 and 5. p. By नुमचिः । *Nuñi* is used before *dm* coming after these, and then the following rule applies.

No. 283.—नतिष्ठ चतुर (६-४-४). *Tīri* and *chātāri* are not lengthened before *dm*, hence, तिष्ठणाम्, in 6. p. तिष्ठन्, in 7. p. निष्ठांत्वय स्त्रीष्ठिः वा यत्याः सा निष्ठिः मतिष्ठत् (she who loves three) like न्रातः चारिम्

तु प्रियत्रयाणांस्ति विशेषः । It specially makes *priyatrayāṇam* in 6 p. प्रियत्रिस्त्रीयस्य स इति विष्वहे तु प्रियत्रिस्त्री (he who has three sweet-hearts; 270 and 257, 258, 249). 1. d. प्रियत्रिस्त्री (282). 1. p. प्रियत्रिस्त्री, &c.

Ex. द्वि (two). To this the feminine termination *āp* is added after the operation of Rule No. 263. Hence, द्वि + आप = द्वाप makes 1 and 2. d. द्विः 3, 4 and 5. d. द्वाप्याम् । 6 and 7. d. द्वियोः ॥

Ex. गौरी (Párvatí) makes 1. s. गौरी (258). 1. d. गौरीः । 1. p. गौरीः । Voc. sing. गौरी (265). In the same way are declined वाणी (speech); नदी (a river) and the like.

Ex. लक्ष्मी (the goddess of Fortune). अदीतन्ती तरी लक्ष्मी धीर्हो श्रीणामुण्डादिपु. सप्त स्त्रीलिङ्गशब्दानां न सुनेत्रः कर्दाच्चन ॥ Note that the suffix *sū* after *asti* (a woman in her courses) *tantri* (any string); *tari* (a boat), *Lakshmi* (Fortune), *dhi* (wisdom); *hri* (modesty). *śrī* (Sarasvatí or Lakshmi) is never elided, as directed by No. 258; because all these end in *uṇadi* suffixes, but not in *nip*, &c. They are all declined like *Gaurí*, except in 1. s.

Ex. स्त्री (a female)—makes 1. s. स्त्रीः । Voc. sing. हेस्त्री (265)

No. 284.—स्त्रियाः (6-4-79). *Iyāñ* is the substitute of the word *stri* before a suffix beginning with a vowel. Thus 1. d. स्त्रियोः । 1. p. स्त्रियः ॥

No. 285.—वामशसोः (6-4-80). *Iyāñ* is optionally the substitute of *stri* before *am* and *śas*. Hence, 3. s. स्त्रियम् or स्त्रोम् । 2. p. स्त्रियः or स्त्रीः । 3. s. स्त्रिया । 4. s. स्त्रियै (223, 264). 5 and 6. s. स्त्रियाः । 6 and 7. d. स्त्रियोः । 6. p. स्त्रीणाम् (*nut* = 221) । 7. s. स्त्रियम् । 7. p. स्त्रीषु ॥

Ex. अतिस्त्रिकान्तः, अतिस्त्रिः । 1. s. (masc.). 1. d. अति स्त्रियै (two men superior to a woman).

Note I.—गुणनाभावैत्त्वनुष्ठिः परत्वात्पंचि बाध्यते, लोके नुग्रावै स्त्री शब्दस्येयडित्यवधार्यताम् ॥ *Gunā*, the reduction of the suffix *ta* to the form *na*, the substitute *au* (No. 217) and the augment *nut*—all these operations, by the Law of Posteriority supersede the substitute *iyāñ* peculiar to *stri* in the masculine; but in the neuter, *num* too debars *iyāñ*. Thus 1. p. अतिस्त्रियः (227). Voc. sing. हे अतिस्त्रिये (226). 2. s. अतिस्त्रियम् (285) or अतिस्त्रियम् (237). 2. p. अतिस्त्रियः (285) or अतिस्त्रियोऽन् (238). 3. s. अतिस्त्रिया (254). 4. s. अतिस्त्रिये (229). 5 and 6. s. अतिस्त्रियोः (229, 255). 6 and 7. d. अतिस्त्रियोः । 6. p. अतिस्त्रियोणाम् । 7. s. अतिस्त्रिया (227).

• **NOTE 2.**—आस्तीकारे च नित्यं स्यादमश्चोक्तु विभाषायाः । वृयादेशोऽत्र
नान्यत्र स्त्रियाः बुंस्युपसर्जने ॥ श्रीबेतुनुमः । *Iyan*, a substitute before a suffix
beginning with a vowel, is always used before *os* and *okār*, but optionally before *am* and *as*, and not anywhere else, when *stri* becomes a
subordinate word in a compound denoting a male; but *num* is the
augment of it in a neuter compound (293). Thus: 1. s. अतिस्त्रिः ।
1. d. अतिस्त्रियोः । 1. p. अतिस्त्रीयाः । The same in the 2nd case. 3. s
अतिस्त्रिणः । 4. s. अतिस्त्रियोः, &c.

Ex. यो—1. s. श्रीः । 1. J. श्रियोः । 1. p. श्रियः । Voc. s. हे श्रीः (167,
283) 4. s. श्रिये (169, 223, 264) or श्रिये (266). 6. s. श्रियाः or श्रियः ।
6. p. श्रावाम् (168, 221) or श्रियाम् । 7. s. श्रियाम् (169, 214) or श्रियम् ॥

Ex. सुदु श्रीरस्याः, सुदु ध्यायति वेति श्रियहे तु वृत्ति भते सुधीः श्रीवत्त
(she whose intellect is good, or who thinks well) is declined like *sudhi*, Masculine. सुदुधीः सुधी 'good intellect' like *śri* only. यामणी + खल्पू are
declined as Masculines, and very rarely as Feminines. खनु (a cow) like *mati*.

No. 286.—स्त्रियां च (7-1-96). When the word *kroshṭu* denotes
a female, it takes the form *kroshṭri*.

No. 287.—झङ्गेभ्यो हीप (4-1-5). After a word ending in *ri* and
after one ending in *n*, *nīp* is added to form the Feminine. Hence, 1. s
क्रोष्ट्रीः । 1. d. क्रोष्ट्रौः । 1. p. क्रोष्ट्रौः; like *Gaurī*; भूः 'the eye brow' like *śri*

Ex. युनभूः 'a widow remarried' makes Voc. sing. हे युनभूः (265)
2. s. युनभूयम् । 1 and 2. d. युनभूौ । 1 and 2. p. युनभूः (युन by द्वन्द्वा).

No. 287 a.—एकाजुन्तरपदेणाः (8-4-12). In a compound of which
the last member consists of a single syllable, the dental *n*, at the end of a *pratipadika*, or the *n* of the augment *num*, or that of a *vibhakti*
is changed to the cerebral on account of the cause *r* or *sh* contained
in the 1st member of the compound. Hence, 6. p. युनभूयाम् (because
yan is debared by *nut*). वर्षाभूः (a frog) make 1. s. वर्षाभूः । 1. d
वर्षाभूौ । 1. p. वर्षाभूौ । According to *Kaiyata*, it takes the form हे
वर्षाभूः in the voc. singular, not being a True Feminine, according to
others, it is also Feminine, hence it takes the form हे वर्षाभूः in the
vocative. भेक्ष्या युननवायां स्त्री वर्षाभूर्दर्दुरे पुमान्—*Yādava*.

No. 288.—नष्टस्वस्त्रादिभ्यः (4-1-10). *Nīp* and *tāp*; these two
Terminations are never added to *shār* or to *swār* &c. The

हे कीतरत् । The rest as in the masculine. In the same way are declined कतस्तु, अन्यत्, अन्यतरत्, इतरत् । But अन्यतम् makes अन्यतम् एकतरात्प्रतिषेधो वक्तव्यः । *Ekatara* is excluded from the operation of No. 206; hence, एकतरम् ॥

Ex. अजर (an undecaying thing). 1. s. अजरम् । 1. d. अजरसी (245, 200) or अजरि (200). After the substitution of *jaras* for *jarā* coming before the substitute *śi* of *śas* and *jas*, as directed by the Law of Posteriority, we may subjoin *num* to the form 'ajaras' ending in *jal*. Thus अजरन्म + गि । Again,

No. 293.—सान्तमहृतः संयोगस्य (6-4-10). The vowel preceding the *n* of a conjunct of consonants ending in *s* or that of *m̄hat*, is lengthened, when a *sarvanāma* not being the vocative *st*, follows. Hence, 1. p. अजरांसि or अजराण्णि (Anusvāra by No. 96). 2. s. अजरसम् or अजरम् । 2. d. अजरसी or अजरे । 2. p. अजरांसि, अजराण्णि ॥

N. B.—अमि लुकौपवादमम्भावे वाधित्वा परत्वाद्जरस् ततः सचिपात परिभाष्यन् लुक् ॥ The substitute *jaras* by the Law of Posteriority suspends the substitution of *am* for *am* (No. 205) that contradicts *luk* (204) of the suffix *am*. Then by *Sannipāta* Rule the new form of the base cannot cause the elision of *am* by *luk* process. The aim of "Sannipāta Paribhāsha" is to prevent re-action i. e. when some operation is performed upon the form of a word on account of a following suffix, the new form of the word cannot re-act upon the suffix and vice-versa. The rest of the declension of *ajara* is like the masculine.

From Rule No. 246 we obtain such forms as *hrid*, *udan*, *āsan*. Hence 2. p. हृन्दि, उदानि, आसानि (201, 290). 3. s. हृदा, उदा, आसा (247). 3. d. हृदभ्याम्, उदभ्याम् (249), आसभ्याम् (249), &c., मास 'a month' is also neuter. 1st मासम्, मासे, मासानि । 2nd मासम्, मासे, मासानि or मासि । 3. s. मासा । 3. d. मासभ्याम्, &c.

Ex. श्रीपा 'possessing wealth' becomes श्रीप in the neuter by No. 181 and is declined like *jñāna*.

Ex. वारि 'water' 1. s. वारिसु = वारि (204 = elision of *su*).

No. 293.—इकोदि विभक्तो (7-1-73). *Num* is the augment of a neuter base ending in *śi* before a case-ending beginning with a vowel. Hence, 1. d. वारिसी । 1. p. वारिण्णि (257). No. 179 is not a hard and fast rule as declared by *Pāṇini* in his *Mahābhāṣya*, hence it is

relaxed in forming the vocative of *vári*. Thus हे वारे (226) or हे वारि (204). 3. s. वारिणा (254) चैर्डिति-इति युणे पामे इत्यात्मवृद्धिद्वाव युणेष्या तुम् पूर्वे विश्विष्येदेहैः । *Guna* is due before *hit* suffixes by No. 229, but here the Commentator says 'By the Law of Priority, *num* is used in preference to *vridhí*, the substitution of *au* (ओ), the being compared to the form *irich* (269) and *guma* (i. e. all these subsequent operations are set aside by *num*). Hence, 4. s. वारिणे । 5 and 6. s. वारिणः । 6 and 7. d. वारिणोः । 6. p. वारि + आस । By तुम्हिरो *num* is used in preference to *num*, &c., and hence the preceding vowel is lengthened by No. 242; thus—वारिणाम्, *vári* is declined like *Haři* in connexion with suffixes beginning with a consonant. 7. s. वारिणि । 7. p. वारिणु ॥

No. 293 a.—सूतीयादितु भारितं पूस्कं पुष्पद्वालवस्य (7.1-74). In deference to the opinion of Gálava, an ancient grammarian, let a neuter base that has been spoken of as masculine in the same signification which it bears be optionally like the masculine when *ta* or any subsequent suffix beginning with a vowel follows. Hence, अनादि (without a beginning) makes 3. s. अनादिना । 4. s. अनादिये or अनादिने, &c. The rest like *vári*. पीलू is a tree, its fruit is also called पीलू; तस्मै पीलुने (to that *pilu*). Here it cannot take the masculine status, because the sense in the neuter differs from that in the masculine.

No. 294.—अस्तियर्थिसक्त्यादिलामनकुट्टातः (7.1-75). *Anañ* is the substitute of these before *ta* or any of the subsequent affixes beginning with a vowel and this *anah* is acutely accented. Hence दधन् + टा = दधन् + टा (247) = दधा । 4. s. दधे । 5. s. दधः । 6. s. दधः । 6 and 7. d. दधोः । 7. s. दधि or दधनि । In the same way are declined *asthi* (a bone), *sakhi* (the thigh) and *akshi* (the eye).

Ex. सुधी (intelligent). 1st सुधि, सुधिनी, सुधीनि; voc. sing. हे सुधे (204, 179, 226) or हे सुधि (204). In the vocative, the *su* suffix is elided by No. 204, and the blank called *luk* by No. 177 ought not to influence the base before it by No. 179; but the authority of No. 179 is often set at naught as here; hence, the two forms in the vocative singular.

Ex. मधु (honey). 1st case मधु, मधुनी, मधुनि । Voc. sing. हे मधे (204, 226) or हे मधु (204). सामुख्यस्य सुर्करा । The word *sámu* makes दूनि or सानूनि in 1 and 2. p.

The *Bahurishi* compound विषकोष्ट (which likes a jackal) is thus declined:—1. s. विषकोष्टः । 1. d. विषकोष्टनो

तिथिदेवताम् : *Num* is used here in preference to being likened to a word ending in *तिथि* by the Law of Priority.

टादौ युवत्यके, प्रियकोष्ट्रा, प्रियकोष्ट्रुना, प्रियकोष्ट्रुवे प्रियकोष्ट्रे । In the masculine with suffixes beginning with *त्रा* (see No. 293 a). 3. s. प्रिय कोष्ट्रा or प्रिय कोष्ट्रुना । 4. s. प्रिय कोष्ट्रे or प्रिय कोष्ट्रु, अन्यत्र सूज्जवद्भावान्तर्यै वित्तियेवेन तुमेव । In the neuter, *num* only is used by the Law of Priority ; hence, 3. s. प्रिय कोष्ट्रुने । 4. s. प्रिय कोष्ट्रुने । 6. p. प्रिय कोष्ट्रुनाम (*not* only).

Ex. सुन्ति (a good cutter) makes सुनु, सुनुने सुनूनि in the 1st and 2nd cases, सुनुना in 3. s. &c.

* Ex. धार्यु (nursing). 1st and 2nd cases धार्यु, धार्युनी, धार्युनि । Voc. sing. हे धार्यस् (228) = हे धार्य (258) = हे धारः (109) or हे धार (244). In the same way, जातु (knowing), कर्तु (a doer), &c.

Ex. प्रदीप् by No. 182, becomes प्रद्यु in the neuter. Thus, 1st and 2nd cases प्रद्यु, प्रद्युनी, प्रद्युनि । 3. s. प्रद्युना, &c.

Ex. प्ररि (very wealthy)—1st and 2nd cases, प्ररि, प्ररिणी, प्ररिणि । 3. s. प्ररिणा । By maxim, एवंदेव विकसमन्वयत्, and रायोहति, we have 3, 4, 5. d. प्रराण्याम् । 3, 4, 5. p. प्रराणिः (279). 6. p. प्ररीणाम् ॥

Ex. सुनो (having good boats)—सुनु, सुनुनी, सुनूनि, &c.

CHAPTER XI.

MASCULINE BASES ENDING IN CONSONANTS.

Ex. लिङ् (one who licks). 1. s. लिङ् + स = लिङ् (258), again,

No. 295.—हेडः (8.2.31) हस्यदः स्यास्फलि पटान्ते च ॥ In place of *h* there is the cerebral *dh*, when *jhal* follows, or at the end of a *pada*. Hence, *h* occurring at the end of the *pada* (लिङ् = No. 28) is changed to *dh*. Thus लिङ् = लिङ् (87), or लिङ् (241). 1. d. लिहौ । 1. p. लिङ्हः । 2. s. लिङ्हम् । 2. d. लिहौ । 2. p. लिङ्हः । 3. s. लिहा । 3. d. लिह्यम् । 3. p. लिह्यिः । 4. s. लिहे । 4. d. लिह्यम् (No. 172). 4. p. लिह्यः । 5. a. लिहः । 5. d. लिह्यम् । 5. p. लिह्यः । 6. s. लिहः, लिहोः, लिहाम् (7th लिहः, लिहोः, लिहत्तु (295, 87, 102, 92) or लिहसु (102 not applying).

* Ex. दुङ् (who milks). 1. s. दुङ्हस् = दुङ्ह (258), again,

No. 296.—दादेधतीर्थः (8-2-32) = भलिपटान्ते च ॥ *Gha* is used instead of *ha* of a verb beginning with the dental *d*, when the same causes operate (see No. 295); hence, दुष्ट; now by No. 178, *su* in the elided state too continues to operate; hence the occasion for the next rule.

No. 297.—एकाचेष्टारीभव्यंपत्त्वाद्योः (8-2-37). से. ध्वे, यदान्ते च ॥ Substitute *bhash* for *bas* that forms part of a verbal root having but one vowel, and ending in *jhash*; when *s*, or *diva* follows, or at the end of a *pada*. Hence, 1. s. भुष्ट = भुग् (87) or भुक् (241), 1. d. दुष्टौ । 1. p. दुष्टः । 2. s. दुष्टम्, &c.; 7. p. दुष्टम् = दुष्टम् (296) = भुक्तु (243).

Ex. दुष्ट (who hates).

No. 298.—वादृहमुहम्प्राह्यित्ताम् (8-2-33). यतो द्वस्त्वाधः स्याद्भ-
लिपटान्ते च ॥ Instead of the 'h' of these,—*druh*, to hate, *mh*, to be stupefied, *snih*, to be sick; *snih*, to be sticky, there is optionally *gha* when *jhal* follows or at the end of a *pada*. Thus भुग्, भुक् or भुइ, भुद् (295). 1. d. दुष्टौ । 1. p. दुष्टः । 3, 4, 5. d. भुग्याम् or भुद्याम् (Because *druh* is styled *pada* before *bhyām* by No. 173. 7. p. भुतु, भुद्यतु or भुद्यम् । (The suffix *su* being augmented by *dhut*, gives three forms in 7. p.).

No. 299.—धात्वादेः षः सः (6-4-64). The initial cerebral *sh* of a root is changed to the dental 's' in practice. Hence, व्युह् and व्युह् become व्युह् and व्युह्, the cerebral 'n' too is changed to the dental at the same time. Note that *Pāṇini* has exhibited almost all verbal roots beginning with the dental 's' as roots with the cerebral *sh* in his *dhātupatha*. Such roots cast off their guise in the process of inflection. *Muh*, *snuh*, and *snih* are declined like *druh*.

Ex. विश्ववाह् (all-sustaining). 1st विश्ववाद् or विश्ववाह् (295, 87, 241), विश्ववाहौ, विश्ववाहः । 2nd विश्ववाहम्, विश्ववाहा, 2. p. विश्ववाह् + शस् ॥

No. 300.—धाहः उद् (6-4-132). The *Samprasāraṇa* *śīha* is the substitute of *rah* in the capacity of 's' *śīha*, (see No's. 173, 183). Hence, long 'u' being used for 'v' of *rah*, we have विश्व उश्माह् + शस्, again,

No. 301.—सम्प्रसारणाच्च (6-1-108). अविदेषे पूर्वरामेकावेशः स्यात् । When *ach* follows a *Samprasāraṇa*, the form of the foregoing, &c. in the

Samprashāraṇa is the single substitute for itself, and the succeeding vowel. Thus we get विश्वकर्मा + अस् = विश्वाह + अस् (vṛiddhi) = विश्वाहः 3. s. विश्वोहा । 3. d. विश्ववाहम्याम्, &c.

Ex. अनहुहृ (‘an ox’). 1. s. अनङ्गुह + स् No. 302. चतुरनहुहेरामुदातः (7-1-98). *Ān* (आम्) is the augment of *chatur* (four) and *anḍuh* before a *sarvāñḍaṁdasthāna* and this *ām* is acutely accented. By No. 40, *ām* is inserted after the last vowel, i. e. *u* of *anḍuh*. Thus we have, अनहुत्राहस् = अनङ्गाहस्, again,

No. 302a — सावनहुहः (7-1-82) नुम् स्यात् । When *su* follows, *num* is the augment of *anḍuh*. Now we have अनङ्गानहस् । (1st, *s* is elided by No. 258; then, *h* by No. 64. The *n* cannot be elided by No. 249, because the elision of *h* by No. 64 is not recognised by 249) (see No. 68). Thus 1. s. अनङ्गान् । 1. d. अनङ्गाहौ । 1. p. अनङ्गातः । 2. s. अनङ्गाहम् । 2. d. अनङ्गाहौ । 2. p. अनहुहः । 3. s. अनहुहा ॥

No. 303.—वसुस्मृध्यस्वनुद्धान्दः (8-2-72). *D*, dental is the substitute of what ends in *s*, being formed by the suffix *vasu*, of *sraṇsu*, to fall down, of *dhvansu* to fall down and of *anḍuha* when they become a *pāda*. Hence, अनहुद्धाम्, &c. Why ‘ends in *s*’? Witness छिद्रान्, the nom. sing. of विद्रुत् (learned) which does not end in *s* in its complete state of *pada*, though it takes the affix *vasu*.

No. 304.—अम् सम्बूद्धो (7-1-99). *Am* is the augment of *chatur* and *anḍuh* before the vocative *su*. Hence, हे अनङ्गन् ॥

Ex. तुरा साह् (Indra as overpowering the mighty *tūra*) = तुरं साहृप्ति, क्रिप् ॥

No. 305.—सहैः साहः सः (8-3-56). Cerebral *sh* is used in place of the dental of *sah*, as seen in the form *sād*. Hence, 1. s. तुरा षाह् or तुरा षाद्, तुरा साहैः, तुरा साहः । (Remember that *sah*, when influenced by the Rule 295, becomes *sād*). 3. d. तुराषाहम्याम्, &c.

Ex. सुर्दिव् (having prosperous days).

No. 306.—टिव श्रात् (7-1-84). *Aut* is the substitute of the crude form *div* before *su* of the nom. singular. Note that if you regard the *aut* substitute as the representative or *sthāni* of *v*, *alividhī* ensues, and calls into operation No. 258. Hence, the substitute is not *sthāni*, but quite different from *v*. Hence *s* is not elided. Thus we have सुद्धाः । 1. d. सुदिवौ । 1. p. सुदिवः । 2. s. सुदिवृप् । 2. d. सुदिवै । 2. p. सुदिव् ॥

No. 307.—दिव उत् (6-1-131). *U*t i. e. *u* short, is the substitute of *div* at the end of a *pada*. *Div* is called a *pada* before *bhyam*, &c

No. 172. Hence, सुतुभ्याम् ॥

Ex. चतुर् = four. 1. p. चतुरामस्तज्जस् = चत्वारः । 2. p. चतुरः । 3. p. चतुर्भिः । 4 and 5. p. चतुर्यः ॥

No. 308.—षट् चतुर्भूष्मश्च (7-1-55). *Nut* is the augment of *ām* coming after *shat* and *chatur*. Hence, 6. p. चतुर् + नाम् = चतुर्णाम् (248).

No. 309.—अचोरहाम्याम् द्वे (8-4-46). See No. 64 g. Hence, चतुरण्याम् alternatively.

No. 310.—रोः सुषि (8-3-16). Of *ru* (रु) only and not of any other *r* is the *bisarga* substitute before the plural *su* of the 7th case. Hence, चतुर्षु (243). The reduplication of *sh* after *r*, as declared by No. 309 cannot take place on account of the prohibitive character of the next rule.

No. 311.—शरोऽचि (8-4-49). When *ach* follows, *śar* cannot be doubled. Hence, चतुर्षु only.

Ex. प्रिय चतुर् (who has four dear friends) makes 1. s. प्रियचत्वारौ (302, 258, 109). 1. d. प्रियचत्वारौ प्रियचत्वारः, नैषात्वे तुनुद नेष्यते । No *nut* is intended, when *chatur* loses its independent character; 6. p. प्रियचतुराम्, प्राधात्वे तु स्यादेव; but let the augment be *nut*, when *chatur* stands as a principal word, as परमचतुर्णाम् of the last four or best four)

Ex. कमलं, कमलां वा आचर्णाणः कमल् (he says ' a rose ' or look at a rose). 1. d. कमलौ । 1. p. कमलः । 7. p. कमलषु । Ex. प्रशाम् (प्रेषाम्यतीति, who overcomes his passion).

No. 312.—न्नोनो धातोः (8-2-64). At the end of a *pada*, *n* is the substitute of the *m* of a verb. Hence, 1. s. प्रशान् । 1. d. प्रशामौ । 1. p. प्रशामः । 3. d. प्रशान्भ्याम् (*Prasām* being called a *pada* before *bhyam*). क्रिम् (who).

No. 313.—क्रिमः कः (7-2-103). *Ka* is the substitute of *kim* before a *vibhakti*. Hence, क + स् = कः । 1. d. क + श्री = कौ । 1. p. के । 2. c. कम्, कौ, कान् । 3. s. केन । 4. s. कस्मै । 4. d. कस्मात् । 7. s. कस्मन् । The rest like *sva*, इदम् = this.

No. 314.—इदमोमः (7-2-108). *M* is the substitute of *idam* before the 1st affix *su*. त्यादावत्वापवादः a contradiction of Rule 263. Hence *m* remains as *m* in the word.

No. 315.—इदोप्यं पुंसि (7-2-111). *Ay* is the substitute of the *id* of *idam*, when *su* follows it in the masculine. Hence, इद आम् becomes आय आम्, i. e. आयम् in 1. s. on the elision of *su* by No. 258. 1. d. इदम् + आ = इदआ + आ (263), *a* being used for *m*. Now the two short *a*'s of *idaa* cannot coalesce into the long *a* by No. 73, which is debarred by the next rule.

No. 316.—आतेगुणे (6-1-97). When *guna* comes after the short *a*, the following *guna* is the single substitute for both. Hence, इद आ, again, the *d* of *idam* changes to *m* before the next five suffixes by the following rule—

No. 317.—टश्च (7-2-109). For the *d* of *idam*, let the substitute be *m* before a *vibhakti*. Hence इमै (uriddhi). 1. p. इमे (198 and *guna*), त्यादेः सम्बोधनं नास्ति । The vocative of *tyadādi* is wanting. 2. s. इमम् । 2. d. इमौ । 2. p. इमान् (238). 3. s. इदम् + टा, to which the next refers.

318.—आनाप्तकः (7-2-112). For the *id* of *idam* without *k*, an (अन्) is the substitute, when case-affixes included in *āp* (a *pratyāhāra* formulating the suffixes beginning with *ān* आङ् and ending with *sup*) follow. Thus इद + टा = अन + टा = अनइन = अनेन, 3. s.

No. 319.—हृलिलोपः (7-2-113). The *id* of *idam* without *k* is elided before *āp* beginning with a consonant नानर्थकेलोन्य विधिरन्भासविकारे । *Paribhāshā* 47 does not relate to what imports nothing (as the *id* here) except in the case of changes connected with the reduplication of verbs. Hence, not only the final of *id*, but the whole of it is elided, and only *a* remains behind. See No. 185 which gives 3. d. आभ्याम्, co-operating with No. 240. 3. p. आ + भिस्.

No. 320.—नेदमटसोरक्तेः (7-1-11). For the *bhis* coming after *idam* and *adas* without *k*, let not there be *atis*. Hence, एभिः (230) नित्यत्वात् छे स्मै, पश्चाद्वलि लोपः the rule 192 being invariable in effect, 1st *smai* is used for *he*, then *id* is cut out. Hence, 4. s. अस्मै, 4. d. आभ्याम्, 4. p. एभ्यः । 5. s. अस्मात्, 5. d. आभ्याम् । 5. p. एभ्यः । 6. s. अस्य । 6. d. अनयोः (318, 231) एवाम् (219). 7. s. अस्मिन् (193). 7. d. अनयोः । 7. p. एषु (243).

अव्ययसर्वनासामक्त्वं प्राकृतेः । The *taddhit* suffix *akar* comes before the *ti* of adverbs and pronouns. It is, then, declined thus. 1st case अयक्तम्, इमक्तौ, इमक्ते । 2nd इमक्तम्, इमक्तौ, इमक्तान् । 3rd इमक्तेन, इमक्ताभ्याम्, इमक्तेन् आ॒

No. 321.—इदमेऽन्वादेशेऽनुदात्तस्युतीयादौ (2-4-32). किंचित् कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । *Anvádeśa* is the reemployment of what has been employed to perform some operation, to perform some subsequent operation. In *anvádeśa*, i. e. reemployment of the same word in a subsequent part of a sentence, as with the grave accent is the substitute of *idam* before the 3rd and the subsequent case-affixes. The *anvádeśa* forms of *idam* are virtually the same as the simple forms, but they are differently accented as आभ्याम्, आस्मै ॥

No. 322.—द्वितीयाटोस्येनः (2-4-34). In *anvádeśa*, *ena* is the substitute of *idam* and *etad* before the 2nd case-affixes, *tā* and *os* अनेनव्याकरणमधीतस्मै इन्द्रोऽधार्येति । He has studied grammar, now teach him the vedas. अनयोः पर्वित्रं कुलमेनयोः प्रभूतं स्वस् । The family of these two is illustrious and their wealth is great. 2nd एनम्, एनौ, एनान् । 3rd एनेन । 6 and 7. d. एनयोः ॥ गणयतेर्वित्व—सुगण् (a good accountant); 1. d. सुगणी । 1. p. सुगणः । 7. p. सुगणदसु सुगणदसु (101), सुगणसु । When the verbal affix *keśi* is added after the root *gan* to count, the penultimate vowel of the root is lengthened by ब्रनुनासिकस्य क्रियमानाः, thus सुगणा, सुगणी, सुगणः and so on.

Ex. राजन् (राजते, दीप्ततेष्टि, राजा, कनिन्, who shines, a king the moon). 1. s. राजन्+सु = राजान्+सु (257) = राजान् (258) = राजा (249) । 1. d. राजानौ । 1. p. राजानः ॥

No. 323.—नहिंसंबुद्ध्योः (8-2-8). *N* is not elided, when *ni* or *sambuddhi* follows. Hence, we have हे राजन् । Instances of the non-elision of *n* before एः are found in the vedas. By सुपां सुलुगिति (7-1-39) *ni* is elided; thus परमे व्योमन् for व्योमनि ॥ डाकुन्नरपदे प्रतिषेधो वक्तव्यः । If in the analysis of a compound consisting of two terms, the 1st member ends in *ni*, the prohibition contained in No. 323, does not hold good. Hence, चर्मणितिला अस्य चर्मतिलः (who has a mole on the skin). ब्रह्मणि निष्ठा अस्य ब्रह्मनिष्ठः 'strong in the faith of Brahma.' 2. s. राजानम् । 2. d. राजानौ । 2. p. राजः (247, 85). 2. p. राजः । Here the elision of *a* in accordance with 247 is not *sthāni*, for the *Paribháshá* पूर्वत्रासिद्धे enjoins that an elision caused by a rule of the first 7 Lectures and the 1st Chapter of the 8th does not debar any operation in the last three chapters. 3. s. राजा ॥

No. 324.—न लोपः सुष्टवरसंज्ञा तुष्टिविधिषु कर्ति (8-2-2). The elision of *a* (by No. 249) shall be regarded as unaccomplished so far as

rules bearing upon the application of case-affixes, accentuation, the giving of technical names (184), the use of the augment *tuk* in connexion with *krit* affixes are concerned, but not anywhere else (as in the example राजाश्व, 'the king's house' where the elision is actual). Hence, from the falsity of the elision of *a* in राजम्याम्, there is not the prolongation of the vowel *a* after *j* (No. 210), nor the substitution of *ekār* for *a* (No. 230), nor that of *ais* for *ās* (190). Thus 3. d. राजम्याम् : 3. p. राजम्यिः । 4. s. राज्यः । 4. p. राज्याः । 6. s. राज्यः । 6. d. राज्याः । 6. p. राज्याम् । 7. s. राज्यि or राज्यिः ॥

Ex प्रतिदिवन् (प्रतिदीप्यतीति, प्रतिदिवा), day; this word also ends with the *upadī* suffix *kinī* (कनिन्) makes 1. s. प्रतिदिवा । 1. d. प्रतिदिवानो । 1. p. प्रतिदिवानः । Having elided the final *a* of this in the capacity of *bha* we should proceed in the following way.

No. 325.—हृति च (7-2-113). The penultimate *īk* of verbs, ending in *r* or *v* is lengthened before a *hal*, hence we have 2. p. प्रतिदीप्तः । 3. s. प्रतिदीप्ता, &c., (the elision of *ā* is not *sthām* on account of the substitution of a long vowel, see Pari. 51). We now come to the declension of *yaīvan* which ends with the *krit* suffix *hanyu* (हन्त्य) and means a sacrificer 1. s. यज्वा । 1. d. यज्वानो । 1. p. यज्वानः ॥

No. 326.—न स्येगादवस्तात् (6-4-137). The *a* of 'an' coming after a compound consonant ending in *v* or *m* is not elided. Hence, 2. p. यज्वनः । 3. s. यज्वना । 3. d. यज्वन्याम्, &c.

Ex ब्रह्मन् (Brahma) makes 2. p. ब्रह्मणः । 3. s. ब्रह्मणा ॥

Ex वृत्रहन् (Indra, the killer of Vritra).

327.—इन हन् पूर्षार्यम्यांशो (6-4-12). The penultimate letters of these—the affix 'in' denoting a possessor; 'han' to strike; Pūshan, the sun; and Aryaman the sun, is lengthened only when *śi* (शि) follows. इति निर्दिष्टे परामे, when this prohibition presents itself, we may have recourse to the next rule for the formation of the nom. sing. of *vritrahan*.

No. 328.—सौर (6-4-13). The penultimate letters of *in*, &c., are lengthened, when *su*, not being the vocative suffix, follows. Hence, we have सृप्रहा in 1. s. and है सृत्रहन् in the voc. sing. 1. d. सृत्रहणो । 1. p. सृत्रहणः । 2. s. सृत्रहणम् । 2. d. सृत्रहणौ । (In these cases, the cerebral *n* is used by No. 287 a.

No. 329.—हो हन्तेऽङ्गेच्चेषु (7-3-54). *Ku* (i. e. a letter of the *ka* group) is substituted for the *h* of *han*, when an affix with an indicatory *ñ* or *ṇ* follows, or when the letter *n* of the dental class follows. Thus we have 2. *p*. वृत्रमः । This rule takes effect on the elision of *a* by No. 247. Again it is worth noting that the *n* in the 2nd. plural of this example liable to be reduced to the cerebral remains as it is in accordance with the mandate of the next rule (हन्तेरत्युर्वस्य) which is split up into two to bring out the permissive and restrictive sense implied by it.

No. 330 a.—हन्ते: (8-4-22). The cerebral *ñ* is the substitute of the *n* of *han* coming after a cause dwelling in the *upsarga* prefixed to it, as प्रहयता॑त्.

No. 330 b.—अत् पूर्वस्य (8-4-22). But only when the *n* follows short *a*, as प्रधन्ति॑ । 3. s. वृत्रमा॑ । 3. d. वृत्रहम्याम्, &c. In the same way are declined शार्दूल (Indra), Yaśasvin (famous), Aryaman (the sun), and Púshān (the sun).

Ex. मधवन् (Indra).

No. 331.—मधवा वहुत्तम् (6-4-128). *Tri* is optionally the substitute of the word, Maghavan, here the final *ri* of *tri* is indicatory. Hence, we have मधवत् which affords occasion for the operation of the next rule.

No. 332 —उगिद्वचंसर्वनामस्थानेऽधातेः (7-1-50). *Num* shall be the augment of what not being a verbal root is distinguished by an indicatory *uk*, and of the verbal root, *anchu* (अंचु) to go, with the *n* in the elided state, when a *svaranámasthána* follows. Hence, we have in 1. s. मधवन्तृ + सु + मधवन् (258) = मधवन् (61) = मधवन् (257). The elision of *t* by No. 64 is valid as regards the lengthening of the penult by No. 257 because the word *bahulam* used in 331, offers great latitude of action. 1. d. मधवन्तौ । 1. p. मधवन्तः । voc. sing. मै मधवन् । 2. s. मधवन्त्सम् । 2. p. मधवतः । 3. s. मधवता॑ । 3. d. मधवद्यमाम्, &c. In the absence of *tri* substitute, we have, 1. s. मधवा॑ । 1. d. मधवान्तौ॑ । 1. p. मधवान्तः॑ । 2. s. मधवान्ते॑ । 2. d. मधवान्तौ॑ ॥

No. 333.—रवयुधमधोनाम तच्छ्रद्धेः (6-4-133). A *saṃprasáraṇa*, i. e. a corresponding vowel is used for the semivowel of *svan* (a dog) *yuvan* (a youth) and Maghavan (Indra), when these are named *bha* and are not followed by a *taddhit* suffix: Hence, 3. p. मधउयन् + अस् = मधउन् + अस् (301) = मधोन् (गुण, रुता रिङ्ग). 3. s. मधोना॑ । 3. d. मधउन्नौ॑

(249). 4^o s. मध्याने, &c. &c. इन् and युवन् are declined like मध्यन् before *su* suffixes. In case of *yuvan*, having used *u* for *v*, we cannot reduce *y* to the state of *samprasáraṇa*, as the next rule says.

No. 334.—न सम्प्रसारणे सम्प्रसारणम् (6-1-37) When a *samprasáraṇa* follows, let there be no *samprasáraṇa* instead of the preceding *yan*. Hence, we have यूनः in 2. p. यूना in 3. s. युवभ्याम् in 3. d. &c. अर्वन् (a horse), makes 1. s. अर्वा, voc. s. हे अर्वन्.

No. 335.—अर्वणस्त्रसावनजः (6-4-127). *Tri* is the substitute of the final of the base, *arvāṇi*, destitute of the privative prefix *na* (not), but not when *su* follows. Hence, 1. d. अर्वन्तोः । 1. p. अर्वन्तः । 2. s. अर्वन्तम्, अर्वन्तोः । 2. p. अर्वतः । 3. s. अर्वता । 3. d. अर्वदभ्याम् । 6. d. अर्वतोः and so on.

Why 'without the privative'? Witness 1. s. अनर्वा । 1. d. अनर्वणी like *yuvāṇi*. This Sūtra is wrongly explained in the Siddhánta and Laghu Kaumudi. See Kāsikā.

Ex. पथिन् (a path).

No. 336.—पथिन्नमस्तुमस्तुमास्तु (7-1-85). Of the words *pathin* (a path), *mathin* (a churner) and *rībhukshin* (Indra), let long *a* be the substitute before *su* suffix. Hence we have पथिन्नास् in 1. s. again, [The final *n* of these is dropped, as they are exhibited in the rule in the *pratipádiká* form].

No. 337.—इतोऽन् सर्वनामस्याने (7-1-86). Instead of the short *i* of *pathin*, &c., short *a* is the substitute, when a *sarvanámaasthána* follows. Hence, पथ आस्, again,

No. 338.—योन्यः (7-1-87). Of the *īha* of *pathin* and *mathin* *ntha* is the substitute before a *sarvanámaasthána*. Hence, it makes पन्यास् in 1. s., पन्यान्तोः in 1. d., पन्यानः in 1. p., पन्यानम् in 2. s., पन्यान्तोः in 2. d. •

No. 339.—भस्टेत्तोपः (7-1-88). The *ī* of *pathin*, &c. entitled to the designation of *bha*, is elided. Hence, पथ + अस् = पथः । 2. p. पथा । 3. s. पथिभ्याम् । 3. d. and so on. In the same way are declined *mathin* and *rībhukshin*. Now the declension of numerals ending in *n* begins.

Ex. पञ्चन् (five) is always plural. Hence, 1 and 2. p. पञ्च (184, 203). 3. p. पञ्चनिः । 4 and 5. p. पञ्चमः । (The *n* is elided by No. 249). Having used the augment *na* by No. 308, we have to lengthen the penult of the base *panch* by the next. -

No. 340.—नैषधायाः (6-4-72). The penult of what ends in a is lengthened before *nām* (नाम्). The elision of the final *n* of the base *panchan* takes place in accordance with No. 249, when *nām* follows; thus we get पञ्चानाम् in 6. p. and पञ्चम् in 7. p.

Ex. परमपञ्चन् (the excellent five) makes परमपञ्च in 1. p. परम पञ्चानाम् in 6. p. In this example, *panchan* is the principal word, being qualified by the adjective *parama*; but in a relative compound when it becomes a subordinate word (गीणात्वे तुनसुन्तुतौ) it becomes free from these operations—elision and the insertion of the augment *na*. Hence 1. s. प्रिय पञ्चा (who has five dear friends). 1. d. प्रिय पञ्चानी। 1. p. प्रिय पञ्चानः। 2. s. प्रियपञ्चानम् like *rājān*. In the same way, चतुर्व (seven), नवन् (nine), दशन् (ten). The numeral अष्टन् (eight) requires to be noticed, on account of some peculiar features in its declension.

No. 341.—अष्टन आविभित्तौ (7-2-84). Of *ashtan*, long *a* is optionally the substitute, when a case-affix follows. Hence the form अष्टा enters into the declension of it.

No. 342.—अष्टाभ्य औरुः (7-1-21). *Aus* is the substitute of *jas* and *śas* coming after the lengthened form of *ashtan*. Hence, 1. and 2. p. अष्टा (अष्टा+औरु), परमाष्टा। 3. p. अष्टाभिः। 4 and 5 p. अष्टाभ्यः। 6. p. अष्टानाम्। 7. p. अष्टासु॥

N. B.—अष्टभ्य इति वक्तव्ये, कृतात्वनिर्देशो जसु श्वर्विवर्ये आत्मं ज्ञापर्याति। The sūtra can also read as अष्टाभ्य औरुः; hence the enunciation of the base *ashtan* with the long *a* in the sūtra clearly demonstrates that long *a* can be substituted for the final even when *jas* and *śas* (which do not begin with a consonant) follow. वैकल्पिकं चेटमष्टन आत्मः। The substitution of long *a* in *ashtan* is optional. Thus we get two forms in all the cases. The additional forms are there—1. and 2. p. अष्ट। 3. p. अष्टभिः। 4, 5. p. अष्टभ्यः। 6. p. अष्टानाम्। 7. p. अष्टासु॥

प्रियाष्ट्रो राजवत्सर्वे, हाहावच्चापरं चूलि। The *bahuvrihi* compound प्रियाष्टन् (who has eight dear friends) is declined like *rājān* before a case-affix beginning with a vowel and like *hāhā* before one beginning with a consonant. Thus—1. s. प्रियाष्टा। 1. d. प्रियाष्टानी। 1. p. प्रियाष्टानः। 2. p. प्रियाष्टः (विहरद्वस्यास्त्वोपस्यासिद्धत्वावद्युत्क्तं—Rule No 86 cannot take effect on account of the elision of *a* (see No. 247) being invalid by reason of being *bahirāngg*, 3. s. प्रियाष्टा। 3. d. प्रियाष्टाम्याम् &c.

• Ex. मुधः (wise) makes 1. s. मुतः, मुदः । 1. d. मुधैः । 1. p. मुधः । 3. s. मुधाः । 3. d. मुध्याम् । 7. p. मुत्सु ॥

No. 343.—ऋत्यिदधक्षमिटग्युजिग्न्युजिक्ष्वां श (३२-५९). सम्यः विवन् स्यात् ॥ These words—ऋत्यिज्, ऋथय, सज्, दिश्, उव्याज् are irregularly formed by the addition of the verbal affix *krin* and अन्तु, युजि, क्रुञ्च are duly formed by subjoining क्षति. क्षति or क्षतुं यजति, ऋत्यिक् (who sacrifices at the proper season or to a season); ध्योतीति, दधक् (impudent); सुज्यतेयासास्त्रक् (a garland = here am augment and *krin* both are used); दिशत्यवकाशमिति दिक् (a cardinal point); कर्त्त्वे द्विष्टति, निमक् (a vedic metre of 3 pādas; a quatrain). अन्तेः मुष्युपयदे । The verbal root *anchu* to go takes *krin*, when it is preceded by a word ending in *sup.* Thus पक्षेण अङ्गतीति, प्राइ (eastern); युजिकृञ्चैः केम् लयोः । After *yujir* and *krunch* in their simple state; as युनक्तीति युह् (who joins); क्रुञ्चतीति क्रुह् । (It goes in a curve, a snipe. Note the irregular retention of *n* in *krun*) कनाविनैः । The letters *k* and *n* of *krin* are indicatory. Hence, (वि) *vi* remains of *krin*.

No. 344.—कदतिह् (२-१-९३). A verbal affix else than *tin*, the conjugational ones is called *krit*. Hence, *krin* is *krit*.

No. 345.—धेरपूत्रस्य (६१-६७). The unilateral *v* suffix is elided. Note that *k* is elided by No. 151, *n* by No. 2., *i* by No. 4, and *v* by No. 345. Hence the whole of *krin* disappears. What is its use then?

No. 346.—विवन्त्यपस्य कुः (६-२-६२). A letter of the guttural class is substituted at the end of a *pada* for the final of what takes the *krin* affix (i. e. when such a word becomes a *pada*). This is the use of *krin*.

No. 347.—युजेरसमासे (७-१-७१). *Num* is the augment of *yuj* not entering into composition; when a *carvanāmaasthāna* follows. Thus 1. s. युनक् + स = युह् (1st the elision of *s* by No. 258, then the elision of *j* by No. 64; and then the guttural *h* comes in place of the dental) 1. d. युज्ज्वौ । 1. p. युज्जः । 2. s. युज्जम् । 2. d. युज्जौ । 2. p. युजः । 3. s. युज्जा । 3. d. युज्ज्याम् । Why 'not entering into composition'?

No. 348.—चोक्तः (८-२-३०). When *jhal* follows or at the end of a *pada*, a guttural is used in place of a palatal. Hence, 1. s. सुयक् (who joins well). In this instance No. 346 is not applicable, being non-existent in the sight of 348. In 343 *yujir* with the indicatory *i* is meant; hence the root *yuj* of *dividi* class signifying to meditate

does not come within the scope of 343; hence it is declined thus
 1. s. युक्तः । 1. d. युक्तौ । 1. p. युक्तः like सुयुक्तः ॥

Ex. खञ्जः (keeping) makes खन् (elision of ज by 64) खञ्जौ, 1. p. खञ्जः । Ex. राजः (who shines) makes 1. s. राद्, राह् (258, 280, 87, 241), 1. d. राजौ । 1. p. राजः । 7. p. राद्यु or राट्यु । विभात् (who shines much). 1. s. विभात् । देवेजः (who worships gods) makes 1. s. देवेद् । 1. d. देवेजौ । 1. p. देवेजः । विष्वसृजः (Creator of the Universe) — विष्वसृद् or सृद् । 1. d. विष्वसृजौ । 1. p. विष्वसृजः । परिमद् (who rubs about) makes परि-मद् in 1. s. In No. 280, the root *bhrājī* is of the *fanādi* set; hence that which is read with रञ्जू, भञ्जू in the sense of shining is subject to the substitution of *ku* (कु). Hence 1. s. विभात् or विभात् । *Vārtika* परी ब्रजैः पः यटान्ते । When *parī* (around) is prefixed to *vrāj* 'to go,' the affix *kvip* (क्षिप्) is used, the vowel is lengthened and *sh* is substituted at the end of a *pāda*. Thus 1. s. विभात् (who wanders about, a mendicant). Ex. विभवराज् (who rules all).

No. 349.—विष्ववरात्याटैः (6.3.128). The final vowel of *viṣva* (विष्व) is lengthened, when *vasu* (wealth) or *rāṭ* (a ruler) follows. Hence, 1. s. विष्ववराट् or राह् । 1. d. विष्ववराजौ । 1. p. विष्ववराजः । The vowel is not lengthened, when the form राज् is unaltered. 3. d. विष्ववराह्याम्. भस्त् to fry is 1st changed to भस्त् by परिज्ञा (6.1.6); then to भज् by the next.

No. 350.—स्फौः संयोगायोरन्ते च (8.2.29). At the beginning of a conjunct consonant, that comes at the end of a *pāda* or before *jhāl*, *s* or *k* is elided. Again, the word becomes भज्-by 280; then भद् or भद् (87, 241) भञ्जौ, भञ्जः । 1. s. ज्ञत्वक् or ज्ञत्वग् (kvī), hence *ku* by 346 । 1. d. ज्ञत्वजौ । 1. p. ज्ञत्वजः ॥

Ex. कर्ज् (कर्ज धारणयोः; strengthening, nourishing) makes 1. s. जर्ज् or जर्ग् (348, 87, 241). 1. d. जर्जौ, । 1. p. जर्जः । In 1. s. of this example, elision by 64 cannot take place on account of the prohibition put forward by No. 274 in regard to all letters but *s* coming after *r* in a compound consonant. Note that all pronouns in the *tyudādi* set adopt *a* (अ) for their final, which thereafter by आतो-गुणे is the single substitute for itself and the preceding short *a*.

Ex. त्वद्, तद्, ष्वद्, स्वद् (all these become त्व, त, ष्व, स्व in deglension).

* No. 351.—तदेः सः सावनन्तयोः (7.2-106). Let there be *s* in the room of the *t* or *d*, not being final, of *tyad* &c., when *su* follows. Hence, त्यद् becomes स्यः in 1. s. त्यै in 1. d. त्यै in 1. p. Likewise, 1. s. सः 1. d. त्यै 1. p. त्यै 1. s. यः 1. d. यै 1. p. यै 2. s. त्यम्, त्यम्, यम् 2. d. त्यै, यै 2. p. त्यान्, त्यान्, यान् । The *tyadadi* set ends with *du* (two). संज्ञायां गौणाह्वे चात्वरस्तेन—When these become names or secondary words in a compound, the substitution of *a* and of *s* cannot take place. Thus त्यद् (a name). 1. d. त्यदौ । 1. p. त्यदः अति त्यद् (surpassing that) 1. d. अतित्यदौ । 1. p. अतित्यदः । 1. s. एः (243), 1. d. एती । 1. p. एते । In *anavadesa* or re-employment 2. s. एनम् । 2. d. एना । 2. p. एनान् । 3. s. एनेन । 6 and 7. d. एनयोः । 3. s. त्येन, तेन, येन । 3. d. त्यायाम्, त्याभ्याम्, यायाम्, त्यैः, तेः, येः । 4th case 1. s. त्याम्, त्याम्, याम् । 6. s. त्यस्य, त्यस्य, यस्य । 6 and 7. d. त्ययोः, ययोः, ययैः । 6. p. त्येयाम् तेषाम्, येषाम् । 7. s. त्यस्तिन्, त्यस्तिन्, यस्तिन् । 7. p. त्येषु तेषु, येषु ॥

Now we come to the declension of *yushmad* (thou) and *asmad* (I) after which all the suffixes of the 1st and 2nd case become *am* by No. 209.

No. 352.—(मार्यन्तस्य = 7.2-91) त्याहौ सो (7.2-94). *Tva* and *aha* (त्व, अह) are the substitutes of the syllable ending with the *m* of these two (*yushmad* and *asmad*), when *su* follows. Hence, *ra* being used for युष्म and अह for the syllable अस्म्, the respective forms are रा + अद् + अम्, अह + अद् + अम् in 1. s. Now, elision being most powerful of all operations, the next rule applies.

* No. 353.—येषे सोपः (7.2-90). The final letter of *yushmad* and *asmad* (according to some grammarians, the remaining portion of these two *i. e.* अद्) is elided, when a case-affix, not being the cause of the substitution of long *a* and *y*, follows. Hence, after the elision of *d*, we have त्व + अ + अम्, and अह + अ + अम् । Now by अतो गुणे, conjoining the 1st two syllables, we have त्व + अम्, and अह + अम्, and then by अमि यूर्वे । त्वम् and अहम् । The other mode is (येष इति सर्वमी स्यानिनो अधिकरात्यविविद्या तेनमपर्यन्ताक्षेपस्य अद् इत्यन्तेषः । सद्यपरो अप्यन्तरहृ अतो गुणे क्षतेष्यत्ते). Considering the vocative force of *sesha*, the portion remaining after the substitution of the forms, त्वाहौ *i. e.* अद् is elided. In spite of its being subsequent in the *ash्वाध्यायी* order, it takes effect after the operation of अतो गुणे on the ground of the latter being of *anikaranya* character. अस्ति युष्मदस्तदोः *Yushmad* and *asmad* are not marked by gender, hence they are used as common gender.

No. 354.—युवायो द्विवचने (7-2-92). When a dual case-affix follows, *yuva* and *ava* (युव, आव) are the substitutes of what ends with *m* in these two.

No. 355.—पूर्णमायापत्र द्विवचने मायायाम् (7-2-88). In secular language long *a* is the substitute of these, when the dual affix of the 1st case follows. श्री डीत्येत्र सुवृद्धम् । It is better to say that “when *au* and *au* follow;” but *Pāṇini* employs Rule 368 to form the 2nd dual. Thus 1. *d*. युवाम्, आवाम्, but युवम्, आवम्, in the Vedas. Why ‘of what ends with *m*?’ to avoid the anomalous forms. युवी, आवी, in 3. *p*.

No. 356.—युवयो जसि (7-3-93). *Yuya* and *vaya* are the substitutes of these, when *jas* follows. Hence युवम्, वयम्, 1. *p*.

No. 357.—त्वायेज्जवचने (7-2-97). When a singular case-affix follows, *ta*, and *ma* are the substitutes of these (as far as the *m*).

No. 358.—द्वितीयायां च (7-2-87). And also in the 2nd case long *a* is the substitute of these. Thus 2. *s*. त्वाम्, माम्, (त्वै+अद्+अम्, य+अद्+अम् = त्वद्+अम् = मद्+अम्) No. 313. = त्वामाम्, मामाम् = त्वा+अम्, माम् । No. 73 = त्वाम्, माम्, 237.

No. 359.—ग्रसान् (7-1-29). The letter *n* is the substitute of *jas* coming after these two. This checkmates No. 209. Since the cause of the substitution of *n* is here a term enounced in the 5th case, (see No. 56); the 1st letter of *jas* is affected by the change (see No. 47). Hence the affected word ends in a compound consonant, as मुष्मानस् । But the final consonant is elided by 64. Thus we have 2. *p*. मुष्मान् असान् ॥

No. 360.—यो चि (7-2-89). *Y* is the substitute of these, when a case-ending beginning with a vowel and undergoing no change of form follows. Hence, 3. *s*. त्वया, मया (from त्वाद्+आ, माद्+आ = त्व-द+आ, मद्+आ, त्वय+आ, मय+आ).

No. 361.—युष्मदस्त्रोरनादेशे (7-2-86). Long *a* is the substitute of these, when a case-affix beginning with a consonant and not admitting a substitute follows. Thus 3. *d*. युवाभ्याम् आवाभ्याम् (Nos. 354 316, 361, 73). 3. *p*. युष्माभिः, आसाभिः ॥

No. 362.—तुम्यमस्योङ्ग्यि (7-2-95). *Tubhya* and *mahya* are the substitutes of these (as far as the *m*) when *ne* follows. असादेशः श्वे लोपः । 1st *an* instead of *ne*, then the elision of *d* (or *ad*). Thus 4. *a*. तुम्यम्, मस्यम्, 4. *d*. युवाभ्याम्, आवाभ्याम्, 4. *p*. युष्मभ्याम्, अस्यभ्याम् (210) 5. *s*. त्वत् मत् (212).

No. 363.—तवमौङि (7-2-96). *Tava* and *mama* are the substitutes of these (as far as the *m*), when *as* follows. Hence, तव + अद् + अस् = तव + अ + अस् (353)—तव + अस् (316). Now if *as* remains as *as*, the form would be तवः । Hence, *as* (अस्) is substituted for *as* by No. 208. Thus ६. s. तव, मम (316) फि in *as* being simply indicatory. ६. d. युवयेः, आवयोः (354, 360). In ६. p. अकम् is used for सम् by No. 213. Thus ६. p. युम्माकम्, अस्माकम् । ७. s. त्वयि, मयि (357, 360), ७. d. युवयोः, आवयोः । ७. p. युम्मासु, अस्मासु (361). The compound परमयुम्मद् (thou, the last) is declined as युम्मद् ॥

NOTE.—समात्य माने द्युक्तत्वाचिनी, युष्मदसमदी । समासायौ त्वयसंख्यस्येत्सो युवावयात्यमात्रपि ॥ १ ॥ सुवसहेऽस्तु परत्व आदेशाः स्युः सदैव से । त्वाद्वै युष्मयै तु यम्मद्वै तव यम्मद्वैपि ॥ २ ॥ एते परत्वाद्वाधने युवावयौ यिवये स्वैके । त्वावयिप्रभावन्ते युवैविप्रतियोग्यतः ॥ ३ ॥ द्युक्तसंख्यः उमासायौ अद्वैये युष्मदसमदी । तयोरद्युक्तार्थात् युवात्वै त्वमी च न ॥ ४ ॥

If *yushman* and *asmad* denoting unity or duality enter into composition; and if the compound differs in number from them, the substitutes *yava* and *ava*, as well as *tva* and *ma* are used. (1).

When *su*, *jas*, *ne*, *स्व* follow, those substitutes (i.e. *tva*, and *ava*, *त्वयि* and *वया*; *tubhya* and *mahya*; *tava*, and *mama*) are invariably used—2.

These, i.e. *tva*, &c. in their proper spheres debar *yava* and *ava* by the Law of Posteriority; and also *tva* and *ma* by the Law of Priority (i.e. Rules 93, 94, 95 of the 2nd. Chapter of Lecture 7, debar Rule 92 by the Law of Posteriority and Rule 97 by the Law of Priority)—3.

If the compound denotes duality or unity, and *yushman* and *asmad* denote plurality, *yava* and *tva*, *tva* and *ma* are not substituted, because they (*yushman* and *asmad*) have not the sense of duality and unity—4.

त्वां मी चा अतिक्रान्तः (surpassing thee or me) makes 1. s. अतित्वम्, अतिमाम् । 1. d. अतित्वास्, अतिमास् । 1. p. अतियुष्म, अतिवयम् । 2. s. अतित्वाय, अतिमाय । 2. d. अतित्वाद्, अतिमाद् । 2. p. अतित्वाज्, अतिमाज् । (*Tva* and *ma* are used in 1. d., 2. d., 2. p. by Sloka I.; and *yava* and *vaya* are used in 1. p. by Sloka II.).

3. s. अतित्वया, अतिमाया । 3. d. अतित्वाभ्याम्, अतिमाभ्याम् । 3. p. अतित्वाभिः, अतिमाभिः । 4. s. अतियुष्म, अतिमायम् । 4. d. अतित्वाभ्याम्, अतिमाभ्याम् । 4. p. अतित्वम्, अतिमायम् । 5. s. अतित्वत्, अतिमात् ।

5. d. अतित्वाभास्, अतिभास्याम् । 5. p. अतित्वत्, अतिमत् । 6. f. अतित्व, अतिम । 6. d. अतित्वयोः, अतिमयोः । 6. p. अतित्वाकम्, अतिमाकम् । 7. s. अतित्वयि, अतिमयि । 7. d. अतित्वयोः, अतिमयोः । 7. p. अतित्वासु, अतिमासु । Voc. s. हे अतित्वम्, हे अतिमयम्, &c.

Ex. 2. युवां आवां वा अतिकालदृति विधेये सुजस् दे इस्तु प्राप्तः । With this analysis like the foregoing before *su*, *ja* and *ne*; and before *au*, *am*, *aut*, अति युवाम्, अत्यावाम् ॥ 2. p. अतियुवान्, अत्यावान् ॥ 3. s. अतियुवाया, अत्यावया । 3. d., 4. d., & 5. d. अतियुवाभास्, अत्यावाभास् । 3. p. अतियुवामिः, अत्यावृमिः । 4. p. अतियुवभ्यम्, अत्यावभ्यम् । 5. s. and 5. p. अतियुवत् अत्यावत् । 6 and 7. d. अतियुवयोः, अत्यावयोः । 6. p. अतियुवाम् । 7. s. अतियुवयि, अत्य वयि, अतियुवासु, अत्यावासु ॥

Ex. युष्मान् स्मान्वेति विधेये, सुजस्तेऽस्मान्वतः । When *yushman* and *asmad* are plural in composition, the same substitutes as employed above are used before *su*, &c. The remaining inflected forms are noted as follows.—1. d. 2. s., 2. d. अतियुष्माम्, अत्यस्माम् । 2. p. अतियुष्मान्, अत्यस्मान् । 3. s. अतियुष्माया, अत्यस्माया । 3. d., 4. d., 5. d., अतियुष्माभास्, । अत्यस्माभास् 5. s. and 5. p. अतियुष्मत्, अत्यस्मत् । 6. d. and 7. d. अतियुष्मयोः, अत्यस्मयोः । 6. p. अतियुष्माकम्, अत्यस्माकम् । 7. s. अतियुष्मयि, अत्यस्मयि । 7. p. अतियुष्मासु, अत्यस्मासु ॥

No. 364.—पदस्य (8-1-16) पदात् (8-1-17) अनुटात्मं सर्वस्यादादौ (8-1-18). Of a *pada*, i. e. a finished word and after a *pada*, let all the substitutes be *Anudatta* (gravely accented) when the finished word does not stand at the beginning of a *pada* (a quarter of a *Sloka*, a foot in poetry). This is a heading rule to regulate action in the following.

No. 365.—युष्मदस्मदोः वष्टीघतुर्यै द्वितीयास्येवां नावौ (8-1-20). *Vām* and *nau* are the substitutes of these (*yushman* and *asmad*) invested with the suffixes of the 6th, 4th or 2nd case (when they come after a *pada* and not at the beginning of it). Supplied from the heading rule).

No. 366.—बहुत्रवनस्य वस्तुनसी (8-1-21). *Vas* and *nas* are used of them in the plural number and in the same cases, (the restrictions being the same). A contradiction of *vām* and *nau*.

No. 367.—सेमयावेक्षणस्य (8-1-22). *Te* and *me* are the substitutes of them ending with the singular suffixes of the 6th and the 4th case (the same restrictions).

No. 368.—त्वा मौ द्वितीयावः (8-1-23). *Tvā* and *mā* are used in place of them in the 2nd case singular.

Example:—**श्रीग्रस्त्वावतु मापोहृदत्तात् ते मे इषि शर्मसः । स्वामी ते मे इषि स हरिः पा तु वा मषि तो विभुः ॥** May the Lord of Sri (fortune) protect thee (twā) and me (mē) here—may He give happiness to thee (te) and to me (me). That Hari is thy (se) Lord and mine (me) as well. May the Omnipresent protect you two (vām) and us two ! **सुखं द्वां नैदद-दात्योऽसः प्रतिवांप्यपि तोऽहरिः । सोऽव्याहृतानः शिवं द्वानोऽव्यात् सेव्योऽत्रवः सनः ॥** May Lord bestow bliss on you two (vām) and on us two (nah). May He protect you all (vah) and us all (nah) and give prosperity to you all and to us all (vah and nah). He is the adored of you all (vah) and of us all (nah) in this world. **पदात्परयोः किम् ।** 'Why after a *pada*?' **वायोदायामाप्तुः** that it may, not come at the beginning of a sentence; as **त्वां पातु मा पातुः** May God protect thee, me! **अपदाद्वा किम् ।** 'Why not at the beginning of a *pūda*?' **अदैरेष्यैः संवेद्योऽसाम्भूताः सर्वदावतु ।** May Krishna who is properly understood by the Vedas in their entirety always preserve us !

स्थृहणाच्छृगमाणः विभक्ति कर्त्तवेय, नेह, इति गुप्तसुन्नेत्रव्येति ॥ The word *shā* 'invested with the suffixes, in No. 365 leads to the conclusion that the said substitutes are used instead of those only after which the affixes are heard; but not understood, hence not here 'your son speaks'.

Vārtika I. **समानवाच्ये निर्दित युज्मदस्मददेश वक्तव्याः ॥ एकतिव्यव-क्षमः । सेचेष्व न । शोदनं एत्त, नवभिष्यति ।** In a simple sentence, accent less substitutes are used for *yujmada* and *asmad*. A simple sentence contains one single finite verb; hence not here "cook the meal, it will be thine" (तव but not ते) इहै तु सादेव, शालीनं ते शोदनं दायामि, but here it can be used 'I will give thee (ते) rice food.'

Vārtika II. **एते दां नावादय आदेश अनन्दादेश द्वा वक्तव्याः ।** These substitutes *vām* and *nah* are optionally used in *anavadeśa* i. e. 1st reference, **जान्मादेशे तु नित्यंस्युः**, but they are invariably used in a subsequent reference—as, धा ता ते भक्तेऽस्मि धात्वात्वमत्तेऽस्मि धा, तस्मैतेनम-इत्येव । O Krishna, he is Thy votary, Salutation to him, to Thee.

No. 369.—**न च दाहाहैष युक्ते (8-1-24).** In connection with *cha* 'and,' *va*, 'or,' *ha* 'verily,' 'certainly,' and *eva* 'own'—these substitutes are never used, **हरिस्त्वां मां च रक्षु मय हरि प्रवर्तते ते ते न रक्षत्** may Hari preserve thee and me ! कथं त्वां मो वा न रक्षत्, how can He not preserve thee or me ! **पामस्मै वस्तु** the village is thy own property.

No. 370.—**पृथ्यादेष्वदानलोचने** (8-1-25). These substitutes are not used in connexion with a verb denoting knowledge other than ocular, विषमा त्रां समीक्षते, 'be mentally sees you.' भक्तस्तत्त्वं ध्यायति A worshipper contemplates Thy form. But in seeing with the eye. भक्तस्त्वापश्यति चतुषा : A worshipper sees Thee with the eye.

No. 371.—**सपृष्ठायाः प्रथमीयाविभाषा** (8-1-26). When a word in the 1st case actually precedes *yushmad* and *asmad*, such substitutes are optionally used; though it be a subsequent reference. भक्तस्तत्त्वमप्यहं तेन हरिस्त्वां त्रायते च माम् : स्वामेति वा ॥ 'Thou and I are both worshippers, hence, Hari protects thee (trám or *tra*) and me (mám or *ma*).' ॥

No. 372.—**आमन्त्रिते पूर्वमित्यामानवत्** (8-1-72). If a Vocative case precedes *yushmad* and *asmad* it is like what does not actually precedes. (See No. 148b). आमेतव, 'O Fire thine.' देवास्मान्याति "O God! preserve us." But this rule is generally disregarded in the Vedas. For example सर्वदारचकेवतः, "O God! always preserve us."

No. 372a.—**आमन्त्रिते समानाधिकरणे स्मान्यवचनम्** (8-1-73). When a Descriptive term in the Vocative case follows a term denoting the object described, the latter is said to be like what actually precedes *yushmad* and *asmad*. Hence, शुरेत्यालो नः पाहि, 'O Merciful Hari, reserve us.' आमेतेजस्विन्, "O Splendid Fire!" तेजस्विन् is *anudáitta* here.

No. 372b.—**विभाषिते विशेषवत्तने** (8-1-74) आत्र भाष्यम्, बहुवचनमिति अस्त्रामीति । But when the objects described are many, the procedure is optional. देवाः शरण्याः पुष्मान् भजे, द्योमजे इति वा, 'O Gods, Protectors, may I serve you' (yushmán or *vah*). In this example, the noun 'gods' is qualified by the Described term 'Protectors' in apposition with it.

Ex. 1. a. सुपात् or सुपाद् (having beautiful feet). 1. d. सुपादौ । 1. p. सुपादः । 2. a. सुपादम् । 2. d. सुपादौ ॥ The Accusative plural is formed by the next rule.

No. 373.—**पाटः पत्** (6-4-130). When an Inflective base entitled to the designation of *bha* ends with *pád*, *pat* is the substitute of the portion, *pád*. Hence, *pád* being called *bha* before *sas*, &c. (by No. 173) makes 2. p. सुपटः । 3. a. सुपडः । 3. d. सुपादभ्याम्, &c. No change of form takes place in 3. d. on account of the title of *páda* given to it by No. 172.

*Ex. 3. अग्निं मन्यतीत्यनिमत् (who kindles fire) or अग्निमद् 1. s. अग्निमयोः 1. d. अग्निमयः 1. p. अग्निमद्भ्याम् 1. 3. d., 4. d., and 5. d. अस्ति-गित्यादि सूत्रेषाच्चेऽस्युपदेक्षिण ॥ By No. 343. *Kuṇi* is added to the root *anchu* 'to go' preceded by an Inflected base in grammatical construction with *at* in the compound.

No. 374.—अग्निदित्तां हृत्यापादाः कृदिति (6-4-24). When an Inflective base ends in a consonant and is not marked by an indicatory short *i*, the penultimate *n* of such a base is elided in the simple way before suffixes with an Indicatory *k* or *n*. Hence, the penultimate *n* of *anchu* is dropped before *kuṇi*. Thus we have to decline प्राच् 'eastern' (प + अच्).

Again since the word प्राच् in the original form प्राञ्चु ends in *u* of the *uk* group; hence by 332, the augment *nam* is inserted after the final vowel of it before *sarpa* suffixes. Thus in 1. s. we have the form प्रान् चूस्=प्राङ्नस् (85) which by the elision of *s* by 258 and of *ch* by 64 changes its palatal *n* into the guttural in accordance with No. 346. Thus 1. s. प्राङ् । 1. d. प्राङ्नाः । 1. p. प्राङ्नतः । 2. s. प्राङ्नम् । 2. d. प्राङ्नतः ।

No. 375.—अचः (6-4-138). There is elision of the letter *a* of *anchu* entitled to the name of *bha*, after it has dropped its *n*. Hence प्राच् becomes प्रच् (here only *ch* of the root remains after the prefix प्र).

No. 375 a.—त्वा (6-3-138). When the *ch*, of *anchu* which has dropped both its *a* and *n* follows, the foregoing अच् is lengthened. Hence by lengthening the prefix *pra* we have प्राच् making प्राचः in 2. p. प्राचा in 3. s. The 3rd case dual is प्राग्न्याम् (346, 87). When *prati* is prefixed to *anchu* we have 1. s. प्रत्यङ् (western) 1. d. प्रत्यन्तेः । 1. p. प्रत्यङ्गः । 2. s. प्रत्यञ्चम् । 2. d. प्रत्यञ्चतः । 2. p. प्रतीचः (a being elided and the final *i* of *prati* being lengthened). 2. s. प्रतीचा । 3. d. प्रत्यञ्चाम्, &c.

Example. अमुमञ्चतोति विष्वै (who goes to that). This being the popular solution, and अद्य अच् इतिल्पिते, this, the technical, the following rules apply.

No. 376.—विष्वादेष्योऽच टेरद्वाङ्गतोष्ट प्रत्यञ्चे (6-3-92). *Adri* is the substitute of the श्व (ष्ट) of *viṣvavāñch* (going every where), of *Deva* 'a god' and of Pronominals, when *anchu* ending with *va* suffix follows. In the form अद्य अच्, *i. e.* *va* suffix is understood after *anchu*. Hence the form becomes अद्याद्रि अच् or अद्यद्वाङ्गतः—again

No. 377.—अदसोऽसेदादुदोमः (8-2-80). Short *u* and long *ɛ* are the substitutes of what follows *d* in *adas* without the termination 'as' and the *d* is changed to *m*. Hence, reducing *d* to *m*, *a* to *u* short, the 2nd *d* to *m* and *r* to short *u*. We have अमुमुद्यन्त्य + स = अमुमुय्य (elision of *s* and *ch* and *ku* by 346), in 1. *s*.

NOTE 3.—दति हस्यदीर्घयोः समाहारदुन्तः आन्तरस्यानुस्य व्यञ्जनयोऽस्या दीर्घस्य दीर्घ्यः । The *u* of दु is a Collective compound, consisting of *u* long and short. By analogy, short *u* is the substitute of a short vowel and of a consonant, and long *u*, of a long vowel., 1. *d*. अमुमुय्य ज्वौ । 1. *p*. अमुमुय्यचः । 2. *s*. अमुमुय्यत्वम् । 2. *d*. अमुमुय्यज्वौ । 2. *s*. अमुमुय्यैचः (375a). 3. *s*. अमुमुय्यत्वाम् । 3. *d*. अमुमुय्याम् (346, 87).

Some apply this rule with reference to *dri* only and others do not apply it at all; hence, 1. *s*. अदसुय्यस् or अदद्यस्; 1. *d*. अदसुय्यज्वौ and so on.

Ex. उद्यन्त (northern) makes 1. *s*. उद्यः । 1. *d*. उद्यज्वौ ॥

No. 378.—उदर्दत (6-4-139). There is long *i* for the *a* of *anchu* coming after the prefix (उद्) *ud*, when *anchu* is deprived of its *n* and is called *bha*. Thus 2. *p* उदोचः । 3. *s*. उदोचा । 3. *d*. उदम्याम्, &c.

No. 379.—समः समि (6-3-93). *Sam* is changed to *sami*, when *anchu* with the suffix *kvini* follows. Hence 1. *s*. सम्यः (moving in a right line) 1. *d*. सम्यज्वौ । 1. *p*. सम्यज्वः । 2. *p*. समीचः । 3. *s*. समीचा, &c.

Ex. सहाय्यतोति (he moves with).

No. 380.—सहस्र सधिः (6-3-95). *Saha* is changed to *saññ* before *anchu* with the suffix *kvini*. Hence 1. *s*. सध्यः, &c.

No. 381.—तिरस्तिर्ये सेपे (6-3-94). *Tiras* is changed to *tiri* (तिरि) when *anchu* with the suffix *vi* and with the non-elided *a* follows. Hence, 1. *s*. तिर्यः । 1. *d*. तिर्यज्वौ । 1. *p*. तिर्यज्वः । 2. *s*. तिर्यज्वम् । 2. *d*. तिर्यज्वौ । 2. *p*. तिर्यज्वः । 3. *s*. तिर्यचा । 3. *d*. तिर्यम्याम्, &c.

No. 382.—नाइवे पूजायाम् (6-4-30). The penultimate *n* of *anchu* is not dissevered, when it means to worship. Hence the augment *num* cannot be put in. Thus प्राह् (a worshipper), 1. *d*. प्राह्योः । 1. *p*. प्राह्यः । 2. *s*. प्राह्यम् । 2. *p*. प्राह्यः । 3. *s*. प्राह्या । 3. *d*. प्राह्यम्याम् (64, 346). 7. *p*. प्राह्यु (64, 346, 101, 243) or प्राह्यु (350).

स्वं पूजाये प्रत्यक्षादयः । Likewise in the sense of worshipping are *pratyañ*, &c. declined.

Ex. कुञ्जः कौटिल्याल्पीभावयोः (to become crooked or small, a curlew). 1. s. कुञ्जः । 1. d. कुञ्जीः । 1. p. कुञ्जः । 3. d. कुञ्ज्याम्, &c. Ex. पर्यामुच् (a cloud) is declined as पर्यामुक् (348, 241), or पर्यामुम्याम् (348). Ex. सुवृश्च (cutting well). The root *vrasch* to cut is changed to *vrīsch* by वृहिस्त्वा, when the annex is *kvip*, and makes 1^o s. सुवृद or सुवृद् (280, 350, 87, 241), 1. d. सुवृश्ची । 1. p. सुवृश्चः and 7. p. सुवृदसु or सुवृदत्सु ॥

NOTE.—वर्तमाने एषन्महद्वज्जन्माक्तत्वच्च । In the Present tense, *prishat* (speckled, a spotted deer) *mahat* (great respectful) *vrīhat* (powerful) *jagat* (the world) are treated like what ends with the *sat्* suffix; hence the augment *num* is inserted by No. 332 महते, पूर्वते इति महान् (Honourable); (the penult is lengthened by No. 292, the *s* is elided by No. 258 and *t* by No. 64). 1. d. महान्ती । 1. p. महान्तः Voc. sing. हे महन् । 2. p. महतः । 3. s. महता । 3. d. महद्याम्, &c.

No. 383.—अत्यसन्तस्य चाधातेः (6-4-14). When the *su* of the 1st case, not being the sign of the vocative, follows; the long vowel is the substitute of the penultimate vowel of a word ending in *atū* and of a word other than a verbal root ending in *as*.

Ex. धीमत् (intelligent)—this word ends in, *matup* or *atū*; hence, 1st the penult *a* of the form *dīimat* when stripped of its indicatory letters *u* and *p*, is lengthened by No. 383; and then *num* is used by No. 332. Thus we have 1. s. धीमान् (258, 64), 1. d. धीमन्ती । 1. p. धीमन्तः । Voc. sing. हे धीमन्; शसदी महद्वत्, like *mahat* before *śas*, &c.

उगीटचामिति सूचेऽपहृण्य नियमार्थम् । धातोऽश्वेदुगित् कार्यम् सहायते रेति, तेन सत्, अत इत्यादीन् । The use of the tense *ashv* in Rule 332 is regulating in effect. If the operation based upon the indicatory letters *uk* applies to verbs, it applies to *anchu* only. Hence the forms सत् (falling) अत् (falling) are exempted from the influence of No. 332 (See No. 303). अधातोर्ति तु अधातु मूत्र पूर्वस्यापि नुमर्थम् । The expression "of what not being a verbal root" offers a license to use *num* even in such words as not being previously verbs have come to be regarded as such. For example, गोमन्तमिच्छतीति (he wishes for a man possessing a cow; *kvip* in the sense of agent, makes 1. s गोमान् । 1. d. गोमन्ती । 1. p. गोमन्तः (*num* by No. 332).

Ex. भास्तेऽवतु । The pronominal भवतु 'your honor' is formed of "भव" to shine and the affix *davatu* and is declined thus—भवान्, 1. s. भवन्ती । 1. d. भवन्तः । 1. p. (No. 332) &c.

Ex. भवतीति, भवत् (being; *satri* affix) makes 1. s. भवत् । 1. d. भवत्ता । 1. p. भवत्तः, &c. The penult by No. 383 is not lengthened on account of its not ending with *at*.

No. 384.—उभेश्वर्यस्तम् (6-1-5). When a verbal root is doubled (as is the case in the 6th Lecture), both the parts taken together are named *abhyasta*—A reduplicate.

No. 385.—नायस्ताच्चतुः (7-1-78). There is not the augment *num* of *satri* after a reduplicated form. Hence ददत् a reduplicated form of the root *da* 'to give,' ending with the *satri* affix, makes 1. s., ददत् । 1. d. ददत्ता । 1. p. ददतः, &c.

No. 386.—क्षित्यादयः षट् (6-1-6). Let *jakshat*, the 7th with the 6 verbs following it be named "Reduplicate." Hence by No. 385 and 258, we have 1. s. क्षस्त् (eating), 1. d. क्षस्ता । 1. p. क्षस्तः, &c. क्षाप्त् (waking), क्षिद्गत् (being poor), क्षाशत् (ruling), क्षास्त् (shining),—all these are declined like *jakshat*.

The roots दीर्घीङ् and देवीङ् though exhibited with the Indicatory *ñ* take *parasmaipad* suffixes in the Vedas. Thus 1. s. दीर्घत् (shining), देवत् (going, pervading). The word *gup*, 'concealing' makes 1. s. गुप् or गुष् (258, 87), 1. d. गुप्ता । 1. p. गुप्तः । 3. d. गुप्त्याम्, &c.

No. 387.—त्यदातिष्ठ दृशेनालोचनेकज्ञच (3-2-60). When *tyad*, &c. precede *dris* in composition, *kañ* as well as *kvñ* is the affix added to *dris* not signifying 'ocular knowledge.' *Tyad* &c. are named 'upapada' in this rule. An *upapada* is either an inflected word or an indeclinable coming before a root with which it is compounded and the idea contained in which it qualifies or determines; as कुम्भकारः, a maker of pots. In this example *kumbha* is Objective case governed by the verb *bri* 'to make' implied in the word *kara* 'a maker.'

No. 388.—आसुर्वनामः (6-3-91). Long *a* is the substitute of a pronominal when the word *drig*, or *dris* or the affix *vatu* follows. Hence, तद् + दृश् = तादृश् = तादृश् (73). Now तादृश् (such) makes 1. s. तादृक् (258, 280, 87, 346, 241 = elision of *s* by No. 258; *s* in to *sh* by No. 280; *sh* to *d* by No. 87; *d* to *g* hard by No. 346 and *g* to *k* by No. 241) or तादृग् । 1. d. तादृग्ना । 1. p. तादृग्नः, &c.

Ex. विष्णु (who enters) makes 1. s. विष्ट् or विष्ट् (280, 87, 241) । 1. d. विष्ण्ना । 1. p. विष्णः &c.

* No. 389.—नशी (3-2-63). *Ku*, i. e. a letter of the guttural class is optionally the substitute of *naś* (नश् = who destroys) at the end of a *pada*. Hence, 1. s. नश्, नग्, नट्, नष् ; 1. d. नशीः 1. p. नशः ; 2. d. नश्याम् or नश्याम्, &c.

* No. 390.—स्त्रीतुदक्तिक्षिन् (3-2-58). When the preceding word in composition with *spṛś* “to touch” is else than *udak*, water the affix *kṣin* is used. Thus दृतस्त्री or स्त्री (who touches ghee, 1. s.) दृत स्त्रीयोः, दृत स्त्री, &c.

प्रत्योतीति gives 1. s. दृष्टक् or दृष्टग् (arrogant, *kṣin* = 343), 1. d. दृष्टपः 1. p. दृष्टपः ; 3. d. दृष्टयाम्, &c.

रक्षानि सुष्ठुपति (who steals gems) snakes 1. s. रक्षसुद् or सुष्ठुः 1. d. रक्षसुयोः 1. p. रक्षसुषः ॥

Ex. पृष्ठ (six) : 1. and 2. p. पृष्ठ or पृष्ट (184, 203, 87, 241). 3. p. पृष्टिभिः (87). 4. and 5. p. पृष्ट्याम् ; 6. p. पृष्टयाम् (308,—nut ; 87 पृष्ठ to दृष्ट ; 86 b—cerebral *n* for the *n* of *nañ* ; 88 note). 7. p. पृष्टसुः । The word पृष्टिभि ends with the desiderative *an*, रक्ष प्रतिष्ठत्यापित्त्वात् सु-कृष्टोरपति दृत्वम् । As the *shatru* change (3-3-59) succeeds *ratna* change (3-2-66), so by No. 68 *ratna* change prevails after the elision of *su* by No. 258, though the word ends in *gh* in its crude state. Hence we get the form पृष्टिभि a form that falls within the influence of the next rule.

No. 391.—वैरप्रधायाटोर्ध्वः (3-2-76). At the end of a *pada*, the penultimate *ih* of verbs ending in *r* or *v* is lengthened. Thus 1. s. पिपटीः (109), 1. d. पिपटीयोः 1. p. पिपटीयः 1. 3. d. पिपटीयाम्, &c.

No. 392.—नुस्विरज्जनीयश्वर्यक्षायेपि (3-3-58). And also when *num* *visarga* and a sibilant severally intervene between *ih* and a dental of a substitute or of a suffix; the *s* dental is reduced to *sh* cerebral. *Pipathī* is called a *pada* (by 172) before *su* of the 7th case ; and the final *sh* is regarded dental because the rule आदेशप्रत्ययेषः does not take effect, so far as सुस्त्रुप्तीः is concerned ; hence the original dental *s* is 1st changed to *ru* by No. 133, which then is changed to *visarga* by No. 109, and at last this *visarga* is retained as *visarga* or changed to the dental *s* by No. 122. Thus we have पिपटीस् सु or पिपटीः सु = पिपटोस् ग् or पिपटीः ग् (392) = पिपटीश् ग् (86) or पिपटीः ग् । Note that the *ratna* change was followed by the lengthening of the preceding *ih* by No. 391.

Ex. चिकीर्ष (who wishes to do) makes 1. s. चिकीः (258; then regarding *sh* as *s* as before, elide it by No. 274 and change *r* to *visarga* by No. 109; 1. d. चिकीर्षः; 1. p. चिकीर्षः; 7. p. चिकीर्षु (No *visarga* by रः सुपि). Ex. दोष (harm) is formed of the root *dam* 'to subdue and the affix *dos* (डोः दमेहोः) and the *ti* of *dam*, i. e. *am* disappears on account of the indicator *d* of डोः (see No. 246) पत्त्वा स्यादिच्छत्वादृत्विद्युतिः ॥ 1. s. दोः; 1. d. दोषः; 1. p. दोषः; 2. p. दोषः or दोषाः (246, 247) 3. s. दोषाः or दोषा, &c. Ex. विविक्तु (who wishes to enter) is formed from the desiderative form of the root *vis* 'to enter' followed by the evanescent suffixes *ku*प. वत्वस्यादिच्छत्वात्संयोगान्तलोपः विविक्तु तिपः, जाग्रत्वत्वं। The crude form विविक्तु, when analysed, becomes विविक्तिपः. Hence placing *su* after it we have विविक्तु + *su*. At this stage, 1st the suffix *su* is elided; afterwards two different operations present themselves:—The one, the change of the palatal *s* to *sh* and the other, the elision of the final *s* of *su* by No. 64. Now the 1st gives way to the 2nd in accordance with the direction of No. 68. Hence, after the elision of a dental, the palatal *s* is changed to the cerebral by No. 280; which alters to the cerebral *d* by No. 87 and finally to *t* of the same kind by No. 241. Thus 1. s. विविक्तु or विविक्तः; 1. d. विविक्तः; 1. p. विविक्तः; 3. d. विविक्ताः; 7. p. विविक्तु ॥ The *k* of the inflected form विविक्तु is elided by No. 250, when the *su* of 7. p. follows, and then the next rule applies.

No. 393.—पङ्कः कः सि (8-2-41). *K* is the substitute of *sh* or *dh* cerebral when *s* follows. Hence, reducing the *s* of *su* to *sh* cerebral by No. 243, we have 7. p. विविक्तु ।

Ex. सक्त् (Paring, cutting) becomes तद् or तह् in 1. s. (elision of *su*, of *k* and the change of *sh* to *d* or *t* cerebral) तक्ता in 1. d. &c. Ex. गोरक्ष 'who protects a cow' becomes गोरट् in 1. s. गोरक्षा in 1. d. ताक्ष रक्षयां यथा क्विप तु स्कोरिति न ग्रहत्वते. यिलोपस्य स्थानिक्षद्वावालः तस्मात्संयोगान्तलोप एव ॥ When *ku*प. follows the causal forms, *takshi* and *rakshi*; the rule *skph* does not take effect; because the elision of the causal suffix *ti* is *sthani*. Hence the elision of the last letter of the compound consonant त् obtains. Thus we have तक्ष or तम्, गोरक्ष or गोरट् in 1. s. The desiderative forms विपक्तु (who wishes to cook), विवक्तु (who wishes to speak), दिवक्तु (who wishes to burn) become विपक्तु or विपक्तु; विवक्तु or विवक्तु दिवक्तु or विधक्तु in 1. s. and are declined like विविक्तु.

Ex. पिस् गती (to go), सुष्टुपेसतोति सुपीः (of good gait = 258, 133, 391, 109); सुपिष्टेः सुपिष्टः । 3. a. सुपिष्टा । 3. d. सुपीभ्याम् (133, 391). In the same way सुतः (तु स खण्डने, to cut; who cuts well).

The word विद्वुष् which ends with the suffix *vash* makes 1. s. विद्वान् (332, 292, 258, 64), 1. d. विद्वासीः । 1. p. विद्वासः । Voc. sing. हे विद्वान्, 2. s. विद्वांसम्.

No. 391.—कस्तोः संप्रसारणम् (6-4-131). The *samprasāraṇa* is the substitute of a *bha* ending in *vasu*. Hence 2. p. विद्वुषः (301, 243) 3. a. विद्वुषा । 3. d. विद्वद्भ्याम् (303), 7. p. विद्वुषु ॥

Ex. सेदिवस् (one who has sat down) makes 1. s. सेदिवान् । 1. d. सेदिवासीः । 1. p. सेदिवांसः । 2. s. सेदिवांसम् । 2. p. सेदुषः । 3. a. सेदिवद्भ्याम्, &c. Ex. सुष्टुहिनस्ति सुहिन् (who injures well), 1. d. सुहिसीः । 1. p. सुहिषः । 3. d. सुहिन्याम् (64) &c. 7. p. सुहिन्सु । Ex. अस् from अस् (to fall down) makes 1. s. अत् or अद् (303, 241) 1. d. असोः । 1. p. असः । (The nasal *n* disappears by 374, because the root अस् does not end in the short indicatory *i*.) 3. d. अव्यभ्याम् 7. p. अत्सु (303). In the same way, अत् from अस् 'to fall'.

No. 395.—पुंसोऽसुङ् (7-1-89). When a *sarvanāmaasthāna* follows, *asūñ* is the substitute of the word *puns*. उक्तात्तत्त्वारणाऽः *u* in *asūñ* is simply euphonic. Since the substitute ends in *ñ*, hence by 46, it takes the place of the final *s*. *Anuswāra* in *puns* (पुंस) is symbolic of *m*. Hence we have to decline पुमस् as regards *sva* suffixes. Thus 1. s. पुमान् (332, 292 = पुमन्स+स = पुमान्स+स = elision of *su*, of *s* = 258, 64), पुमांसीः । 1. p. पुमांसः । 2. p. पुंसः । 3. s. पुंसा । 3. d. पुंश्याम् (64), 3. p. पुंसिः । 7. p. पुंसु. The word उक्तनस् 'the regent of the planet venus' takes the substitute *asūñ* by No. 270. Thus, 1. s. उक्तना । 1. d. उक्तनसोः । 1. p. उक्तनसः । अत्य सम्बुद्धो वा अन्त तत्त्वारणवा वाचाः; *Anāñ* is the alternative substitute of this in the vocative case, and the elision of *n* is also stated as an alternative case. Thus we have हे उक्तनन्; or हे उक्तन; or हे उक्तनः (258, 133, 109); 3. d. उक्तनेभ्याम् (172, 135, 66 a) In the same way अनेहस् (time). Thus अनेहा (270). 1. d. अनेहसीः । 1. p. अनेहसः । हे अनेहः; &c. Ex. वेधस् (Brahmā) makes 1. s. वेधाः (363), 1. d. वेधसीः । 1. p. वेधसः । हे वेधः (133, 109). Ex. सुष्टुवस्ते, सुकः (who dresses well). Ex. पिपडे पहसेः; पिरडरः or पिरडलः (who eats a funeral cake). 1. d. पिरडमी, &c.

No. 396.—अटशश्रीसुलोपश्च (7-2-107). When *su* follows, *au* (औ) is the substitute of the final of *adat* (that) and the *su* suffix is elided. By No. 351, the *d* of this word is changed to *s*. Thus 1. *s* अस्तै। In 1. *d*. proceed thus:—अटशू+श्री=अटशश्री (283)=अटश्री (316)=अश्री (69)=असू (377=long *u* in place of long *au*, and *m* for *d*). In 1. *p*. having changed *jas* to *śi* and used *gupā*, let us make use of the next rule.

No. 397.—एतद्वद्वृत्वच्चने (8-2-81). In the plural, *et* coming after *d* is changed to long *i*, and the *d* is changed to *m*. Thus 1. *p*. अस्तै. पूर्ववालिक्षिति विभक्ति कार्यं प्राक्, पश्चाद्वद्वृत्वमुल्ये. In accordance with the drift of No. 68, all operations depending upon a case-affix take place first, then the substitution of *u* and *m* follows. Hence, *adat* (अटशू) becomes असूम् in 2. *s*. 2. *d*. असू, 1. 2. *p*. असून् ॥

No. 398.—नसुने (8-2-31). The substitution of *mu* (377) is not reckoned invalid, when the substitution of *na* is to take place or has taken place. Here contrary to the spirit of No. 68, 1st *mu* is substituted and then the base taking the form of *ghī*, *ta* is changed to *na* by 254. Thus 3. *s*. असुना : 3. *d*. असूम्यास (377) असीमिः (397) 4. *s*. असूम्यै : 4. *p*. असीम्यै : 5. *s*. असूम्यात् : 6. *s*. असूयै : 6. *d*. असूयोः : 6. *p*. असीम्यृः : 7. *s*. असूम्यिन् असूयृः : 7. *p*. असीम्यृ—इति हलन्ताः पुलिङ्गाः. Masculines ending in consonants concluded.

CHAPTER XII.

FEMININE BASES ENDING IN CONSONANTS.

No. 399.—नद्वैषः (8-2-34). *Dh* dental is the substitute of the *h* of *nah* (to bind), when *jhāl* follows or at the end of a *pada*. When *nah* taking the affix *krīp* comes after a word compounded with it, the word so compounded is lengthened by Rule—नर्गु वृति वृषि व्यथि रुचि सहि तनि शुक्लै (6-3-116). Hence उप+नहृ=विवृप् becomes उपानहृ (a slipper) and is declined thus—1. *s*. उपानहृ or उपानहृ (253, 399, 87, 241), 1. *d*. उपानहृै। 1. *p*. उपानहृः। 3. *d*. उपानद्व्यासः। 7. *p*. उपानहृः। The word उपानहृ 'a vedic metre' comes from the root *shnīh* 'to love' and ends in the affix *krīm*. Hence from No. 346 we have 1. *s*. उपानहृै। 1. *d*. उपानहृै। 3. *d*. उपानद्व्यासः। 7. *p*. उपानहृृ॥

Ex. विवृ (sky) makes 1. *s*. वृैः (306). 1. *d*. विवृैै। 1. *p*. विवृैः। 3. *d*. व्युष्यास (307). 7. *p*. व्युष्यृृ। Ex. गिर् (speech)—1. *s*. गीैः (258, 391, 109). 1. *d*. गिरैै। 1. *p*. गिरैै, &c. Ex. पुर् (a city)—1. *s*. गृैः।

1. **पुरोऽ** 1. *p.* पुरः, &c. In the feminine चतुर्षु is substituted for चतुर् (four), in hence we get 1 and 2. *p.* चतुर्षः (282). 6. *p.* चतुर्षाम् (283) किमः कादेशे टाप् 'tāp,' a Feminine termination is subjoined to *kim* (who, &c.) after it has assumed the form *ka* (No. 313). Thus we have 1. *s.* का : 1. *d.* के : 1. *p.* का: like हर्का ॥

No. 400.—**द्वा स्त्री** (7-2-110). Instead of the *d* of *idam*, *y* is used, when *su* follows. Hence, by No. 314 we have द्वयम् in 1. *s.* In the remaining cases, 1st short *a* is substituted for the final of *idam*, which then becomes द्वद् by No. 316. Again, to mark the feminine, long *a*, *vi. e.* *tāp* is annexed, thus producing the form द्वादा in declension. *Aga*, *d* being changed to *m* by No. 314, we have to deal with the form द्वाम् in the first two cases. Thus 1. *g.* द्वाम् (199, 86a). 1. *p.* द्वाम् (73). 2. *s.* द्वाम् : 2. *d.* द्वामे : 2. *p.* द्वामः ॥ In the remaining cases, *id* portion is changed to *an* before a vowel by No. 318, and is elided before a consonant by No. 319. Thus 3. *s.* अनया (232, the final *āp* of *anā* being changed to *ekār*, अने + आङ्) 3. *d.* आन्याम् : 3. *p.* आन्यिः 1. 4. *s.* अन्ये (225). 4. *p.* आन्यः 1. 5 and 6. *s.* अन्याः : 6. *d.* अन्याः (232). 6. *p.* आन्याम् (225, 214). 7. *p.* अन्युः ॥ In re-employment (भान्यादेश), 2. *s.* एनाम् : 2. *d.* एने : 2. *p.* एनाः : 3. *s.* एनया : 6 and 7. *d.* एनयेः : ऋत्रिगादिना सज्जे: वित्त अमागमश्चनिपातितः ॥ By *extra* *ritrig*, &c., the root (पञ्ज) 'to quit' takes the affix *kein* and the augment *an* is irregularly inserted. This is the origin of the word सज्ज (a garland). 1. *s.* सज्ज or सग् 1. *d.* सज्जौ : 1. *p.* सज्जः : 3. *d.* सज्ज्याम् : 7. *p.* सज्जु ॥ त्यद् (short *a* for the final and *tāp*) makes 1. *s.* स्या : 1. *d.* स्ये : 1. *p.* स्याः ॥ In the same way तद् (that) and एतद् (this). आत् (speech), 1. *s.* आत् or आय् 1. *d.* आतौ : 1. *p.* आतः : 3. *d.* आत्याम् : 7. *p.* आतु (243). आप् (water) is a true plural and has its vowel lengthened by No. 271 in 1. *p.* Thus 1. *p.* आपः : 2. *p.* आपः ॥

No. 401.—**अपेमिः** (7-4-48). The letter *t* of the dental class is the substitute of the base *ap*, when a suffix beginning with *dh* follows. Thus 3. *p.* अद्विमिः (87). 4. *p.* अद्वियः : 6. *p.* अपाम् : 7. *p.* अप्युः ॥

Ex. दिश् (direction) gives 1. *s.* दिक् or दिग् (258, 343, 346, 87), 1. *d.* दिशौ : 1. *p.* दिशः : 3. *d.* दिग्याम् : 7. *p.* दिक् (346, 243). By No. 387, *kein* is placed after *dris* preceded by *tyad*, &c., hence the word substitutes a guttural even when it is not compounded with *tyad*, &c. Thus 1. *s.* द्रुप् or द्रुक् : 1. *d.* द्रुशौ : 1. *p.* द्रुशः त्विष् (light) makes 1. *s.* त्विद् त्विक् : 1. *d.* त्विशौ : 1. *p.* त्विषः : 3. *d.* त्विद्याम् : 7. *p.* त्विद्यम् or त्विद्युः ॥

Ex. सहजुपते-इति सज्जः 'a friend' (elision of *s* by 250, *r* for *sh* by 133; long *u* for the short *u* by 391, lastly *visarga* for *r* by 109) 1. d. सज्जोः । १. p. सज्जुः । ३. d. सज्जूप्याम् । ७. p. सज्जुः वा सज्जःःु । (The substitute *sh* being invalid प्रवस्थाप्यस्त्वाद्वत्वम्, *r* is substituted for the *s* of *sajjēś* by 133 and the vowel is lengthened by 391. Again the *r* is changed to *visarga* by 109, and the *visarga* is optionally changed to *s* by 132. Lastly *s* is changed to *sh* by 243. Hence the optional change by 122 produces two forms). The pronominal *adas* is thus declined— 1. s. असौ (396). 1. d. अम् (263, *तप्* substituted, 199, *guna*; *u* and *m* substituted). 1. p. अमूः । 2. s. अमूम् । 2. d. अमूः । 2. p. अमूः । 3. s. आमूपा । 3. d. अमूप्याम् । 3. p. अमूभिः । 4. अमूर्यैः । 4. p. अमूर्यः । ५ and ६. s. अमूर्याः । 6. and 7. d. अमूर्योः । 6. p. अमूर्याम् । 7. s. अमूर्याम् । 7. p. अमूर्यः so much for Feminines ending in consonants.

CHAPTER XIII.

NEUTER BASES ENDING IN CONSONANTS.

(स्वमोल्कुः)—In the declension of neutrals *sū* and *am* are elided by No. 204; the *h* of *audih* by 303 is changed to *d*, when the word becomes a *pada*. Thus 1. s. स्वनदुत् or स्वनदुद् (having good cattle) 1. d. स्वनदुही 200, 1. p. स्वनद्वार्हिः (*am* augment and *śi* for *jas* and *sas*), Again, the same in the 2nd case. The rest like the Masculine.

Ex. विमलदिवि 'a cloudless sky' makes 1. s. विमलद्यु (307 and *yog*) 1. d. विमलदिवी (200). 1. p. विमलदिवि (201), &c. वात् (water) becomes वातः in 1. s. वाती in 1. d. and वातिः in 1. p. The same in the 2nd case. 3. s. वाता &c. The word चतुर maker चत्वारि (201, 302) in 1. and 2. p. किम् (what) takes the form किम् (204) in 1. s. के (313, 200, *guna*). 1. p. कानि (313, 201, 290, 257). The same forms recur in the 2nd case and the rest is like the Masculine अन्वादेशे नपुंसके एनद्वक्तव्यः। *Enat* (एनत्) is stated to come in place of *idam* in the neuter in re-employment. Thus 1. s. एनत् (204). 1. d. एने (204, 265, *guna*) । 1. p. एनानि । 3. s. एनेन । 6. and 7. d. एनयोः । Brahman (ब्रह्मन्=the supreme being) makes 1. s. ब्रह्म (204, 249), 1. d. ब्रह्मणी । 1. p. ब्रह्मानि Voc. s. हे ब्रह्मन् or हे ब्रह्म. The rule रित्सुषिः is applicable in forming the Nom. sing. of *abān* (आहन्=a day) on the elision of the affix *an*; the reason is that the elision of *an* by 204 is complete and that the elided affix exercises no influence on the preceding base. Hence the affix *an* is considered to be non-existent. Thus 1. s. आहः । 1. d. आहो or आहूनी (250) । 1. p. आहानि, Again the same in the 2nd case. 3. s. आहा (247).

No. 402.—अहन् (8-2-68). *Ru* (रु) is the substitute of *aham* at the end of a *pada*. Hence 3. d. अहोभ्याम् (135). वह अहः अहोभ्यामि त्वादै, रत्वस्त्वप्यारसिद्धत्वाद्वत्पे प्राप्ते, अहवित्यावर्त्य त लोपीभाष्यं नियात्य द्विसीपेन र्विधेयः तदन्तस्यापि रात्यरत्ये ॥ दीर्घायहनि यस्मिन् स दीर्घाहानिदाशः ॥ Here, as regards such forms अहः, अहोभ्याम्, the rules रोक्युपि No. 141, and अहन् No. 402 are non-existent in the sight of No. 249 (नलापः &c.) hence the elision of *n* by No. 249 is due, but re-turning to the *sūtra* अहन् on the irregular supposition of the non-elision of *n*, we may substitute *ru* (रु) by the 2nd i. e. अहन्. The substitute *r* and *ru* also relate to what ends with अहन्. Hence 1. s दीर्घाहानिदाशः (a long day of summer) इहलक्ष्यादित्तेष्ये प्रत्यपलक्षणेनासुषिइति निषेधाद्रूत्याभावे कः । तद्योसिद्धत्वाद्वान्तलक्षणं उपधारीष्यः ॥ Here the affix *as* is elided by *haluñ*, but still it continues to operate on the base by *Pratyaya Lakshana* No 178; hence considering the propriety of the prohibition असुषि� in No. 141, let us substitute *ru* but not *r*. Again the rule substituting *ru* (अहन्) is non-existent. Hence considering the base to be marked by the final *n*, the penult^{is} is lengthened by No. 237. 1 and 2. d. दीर्घाहानैः । 1. p. दीर्घाहौनः । 3. s. दीर्घाहाः । 3. d. दीर्घाहोभ्याम् । Voc. sing. हे दीर्घाहः &c.

Ex. दण्डिन् “having a staff; a religious mendicant” makes 1. s. दण्ड (204, 249), 1. d. दण्डनो (200), 1. p. दण्डीन (201 and 257), 3. s. दण्डना 3. d. दण्डभ्याम् (172, 249) &c. In the same way are declined अहुपूर्णः, अहुर्यमन् (having^{*} many sons). Ex. असूः पदान्ते कुलम्, सूर्यः, क्विनोविधानात् । The word *asrij* (blood) substitutes *ku* at the end of a *pada*, since *kvina* is affixed to it. असूःशब्दसु अस्यते रौषात्की चतुप्रत्येकोऽथः । But the word *asrik* (a kind of religious abstraction) is formed of the root *asv* (असु=to throw), and the *uyadi* suffix *rik*. Thus s. असूक् or असूः । 1. d. असूजीः । 1. p. असूजिः &c. पद्धत्य इति वा असन् । From No. 246 *paddanno* we get the form असन् before *as*, &c. Thus 2. p. असानि or असूजिः । 3. s. असा or असूजा । 3. d. असोभ्याम्, &c. The word कर्जः ‘strong’ makes 1. s. कर्जः or कर्ज् (318) 1. d. कर्जी 3 p. कर्जे (नरजानां सेयोगः=the consonants in composition being in the order of *n*, *r* and *g*. अहूर्जिनुम् एतिपेधः अन्त्यात्पूर्वे वा नुम् अहूर्जिं अहूर्जिं वा कुलानि । The insertion of the augment *num* is disallowed in forming the 1. p. of the compound अहूर्जः (possessing great strength); but it can come before the last letter of it by option; as *bahurjī* *kulani* (or *bahurjējī*), a powerful family. The pronoun त्वद makes 1. s. त्वत् or त्वद् (204, 241). 1. d. त्वैः । 1. p. त्वामि । Likewise

तद् (that) assumes the form तत् or तद् in 1. s. ते in 1. d. and तानि in 1. p. The same in the 2nd case and like the masculine in the remaining cases. यद् (which what) becomes यत् ये यानि, the same being repeated in the 2nd case. एतद् (this)—1. s. एतेत् or एतद् 1. d. एते । 1. p. एतानि अन्यादेये तु एतत्, but in re-employment this word takes the form एनत् in 1. s. and so on.

Ex. बेभिद्यते: क्लिप् (बेभिद्य+क्लिप्) = breaking again and again, produces बेभित् or बेभिद् in 1. s. बेभिदी in 1. d. बेभिदि in 1. p आवल्लो-पल्ल स्यानिवस्यादेभवन्नत्वाच नुम्, अत्तन्तलक्षणस्तुनुम् न । स्वर्विधी स्यानिवस्या-भावात् बेभिदिव्राज्ञान्यकुलानि । The Frequentative Form of the root भिद्—break (i. e. बेभिद्य) first drops its *y* and then the final *a*; the whole of the यद् suffix disappears in this way on account of the suffix *kvip*, through the operation of the rules वस्य हनः and आतोलोपः । The suffix *kvip* too disappears. Now considering the elision of *a* to be *silence* i. e. the original form for which the elision is substituted, we cannot insert the augment *num* after the final vowel of the base, because the base does not end in a *jhul*, nor can we use *num* by reason of its ending in *ach*, vowels; because a substituted form lacks the status of the original form in *svarvidhi* (see *paribhāshā* No. 51). Hence बेभिदि-व्राज्ञान्यकुलानि in 1. p.

Ex. गवाक् (a worshipper of cows, or the going of cows) takes a variety of forms on the following grounds—गवाक् शब्दस्य रूपाणि की बेच्चागतिसेदतः । असंध्यवद्युपर्येनवाचिकायतं भत्तम् ॥१॥ स्वप्न सुप्तस नव पद् मादी पद्ये सुल्लिङ्गं जग्यासोः । चत्वारि शेषे द्वयके रूपाणि विभावप् । The inflected forms of *gavak* are considered to be 109 in number in accordance with the variety of senses which the root *anchu* enjoys (meaning to worship and to go) and the non-conjunction of the final vowel of go and the initial of *anchu* the substitution of अवद् and of the prior form ०. Know that it takes 9 different forms before each of the affixes, *su*, *am* and *sup* ($9 \times 3 = 27$); 6 forms before each of the six suffixes beginning with *bha* ($6 \times 6 = 36$), then before *jas* and *sas* (3×2), four before each of the remaining 10 suffixes ($4 \times 10 = 40$) thus producing the No. 109) तथाहि । गामज्वरीति विग्रहे अस्त्विगादिनाविवन् । गतो न लेपः । अवद् स्कटायनस्येत्यद् ॥ Thus, 'he worships a cow,' this being the analysis of the word, it takes *kvin* after it by the *Sūtra*, *ritij*, &c., when *anchu* means to go, there is elision of *a*. The 1st word 'go' substitutes *avati* for its final before *anchu* in the opinion of *Spotnyana*. Thus 1. s. गवाक् or गवाम् (सर्वत्रविभावेति प्रकृतिभावे, the final of 'go', restraining,

its original form) गोश्रक् or गोश्रा (पूर्वरूपे, the final of go being the single substitute) गौक् गोग् (पूजायाम् नस्य कुत्येनहः—N being changed to *n* by *kutva* in the sense of worshipping) गवाह्, गोश्रह्, गोहः । Thus we get nine forms in 1. s. (श्रम्यपि एतान्येत्र, the same No. of forms with the suffix *am* too) (श्रोहः श्री, मत्वादत्य इत्यल्लोपः, the *a* of *anchu* being elided on account of its taking the name *bha* by श्रचः). Thus 1. d. गोह्नी (पूजायाम् तु, but in worshipping) गवाह्नी, गोश्रह्नी, गोह्नी (जश्शस्त्रः श्रीः, श्रोः सर्वना मस्यान्त्वाद्यम् (*śi* for *jas* and *sas* ; *num* on account of *śi* being a *sarvanāmasthāna*) । 1. p. गवाह्निः, गोश्रह्निः, गोह्निः, 3. s. गोचारा, गवाह्न्या, गोश्रह्न्या । 3. d. गवाह्न्याम्, गोश्रह्न्याम्, गोह्न्याम्, गोह्न्याम्, गोह्न्याम् &c. सुषितुडान्तानां यज्ञेह्योः कुमिति कुक् । The forms ending in *h* in 7. p. take the augment *kuk*. Thus 7. p. गवाह्न्तु, गोश्रह्न्तु गोह्न्तु, गवाह्न्तु, गोश्रह्न्तु, गोह्न्तु, गवाह्न्तु, गोश्रह्न्तु, गोह्न्तु । The word तिर्यज्व् तिरस्+श्रव्य-*an animal* makes 1. s. तिर्यक् (381) 1. d. तिरस्त्री (375) 1. p. तिर्यज्विन् (290) पूजायाम् तु, but in the sense of worshipping तिर्यक् तिर्यज्वी तिर्यज्विन् The *n* is not elided by No. 382. The word यक्त (liver) makes 1. s. यक्तु 1. d. यक्ती । 1. p. यक्तिन् । From No. 246 we obtain the alternative form यक्तन् । Thus 2. p. यक्तान् प्र यक्तिन् । 3. s. यक्ता, यक्ता (247). Likewise यक्तन् (ordure) makes 1. s. यक्तन् । 1. d. यक्ती । 1. p. यक्तिन् । 2. p. यक्तिन् or यक्तानि । 3. s. यक्ता or यक्तता, &c. The participle ददत् (giving) make 1. s. ददत् । 1. d. ददती ॥

No. 403.—या नयुसकस्य (7.1.79). *Num* is optionally the augment of whatever reduplicated form ends with *śatri*, when a *sarvanāmasthāna* follows. Hence 1. and 2. p. ददन्ति or ददति । The participle तुदत् (painting) seeks the aid of the next rule.

No. 404.—आक्तीनदोर्जुम् (7.1.80) *Num* is optionally the augment of whatever ends in a portion of the *śatri* suffix, provided that the portion comes after a base ending in *a*; when *śi* (श्री) or a *nadi* follows. For example, the verbal root *tud* (to pain) becomes the base तुद by taking the affix (श्र) and then with the portion of the *śatri* affix (नदी) following it, it becomes *tudat* (तुदत्) by No. 316 which then by this rule makes 1. d. तुदन्ती or तुदती । The 1. p. of it is तुदन्ति । Likewise भात् (shining) makes 1. d. भान्ती or भाती । The verbal root *पच्* 'to cook' 1st takes the affix *śatri* and then *śap* coming before the participial affix *śatri*; so it comes under the next rule.

No. 405.—शप् श्यनोर्मित्यम् (7.1.81). *Num* is invariably the augment of what ends with *śatri* (the portion at) that follows the pf *śop* or *śyan*, when *śi* or a *nadi* follows. *Śap* is the conjugational

characteristic of verbs called *bhavati* and *śyan* of *divadi*. Hence पूर्वन् makes 1. d. पूर्वन्तोः । In the same way दीर्घत् taking the class affix *śyan* and meaning “sporting, shining, &c.” makes 1. d. दीर्घन्ती and 1. p. दीर्घन्ति, &c. The word स्वप् (a sleeper) makes 1. s. स्वप् or स्वप् (87) नित्यात्परादपि तुमः ग्राकु अमूर्तिति दीर्घः प्रतिपदोत्तत्वात् स्वाम्यः । The penultimate of *svap* is lengthened (271) previous to the insertion of *num* by 290; though the latter *sutra* is invariable in effect and subsequent in order; because the *Paribhāṣā* लक्षणप्रतिपदोत्तत्वे प्रतिपदोत्तत्वात् स्वाम्यः expressly provides that an operation relating to a primitive form takes place before one concerning an altered form. Hence 1. p. स्वाम्य नित्यात्परादपि तुमः पूर्वते तद्विरहाद्युमेव । Regarding the above *Paribhāṣā* to be inapplicable here, we may use *num* only. Thus 1. p. स्वाम्यः । 3. s. स्वपा अप्यामि (401) रूपदभिः in 3. p. 3. d. &c. अर्त्तिप्रत्ययादिना धनेत्सः । The *uādi* affix *uā* is added to the root धनि ‘to be rich by *arthipibhā*, &c. of the 2nd Chapter of *upādi*. Hence we get the word धनुष् which makes 1. s. धनुः (204, 133, 109), 1. d. धनुषो सान्तेति दीर्घः तुमः विभज्जनीयेति उः । In the 1. p. the vowel is lengthened by 292, and the *s* is changed to *sh*; though *num* intervenes (392). Thus we have धनूषिं in 1. p. 3. d. धनुर्याम् (133). 3. s. धनुषा &c. In the same way deoline दक्षुष् (an eye). हविष् (clarified butter).

Ex. पिष्ठिवते: क्लिप् चारिति दीर्घः । The desiderative form of पठ् (to read) takes the affix *krip* to denote the agent and thus becomes पिष्ठिष् which makes 1. s. पिष्टीः (133, 39), 109). 1. d. पिष्ठिषो (अल्लोपस्थानिवत्ताऽकलन्तसच्छणो स्यानिवत्ताऽकलन्तसच्छणो तुम न) 1. p. पिष्ठिषि । 3. d. पिष्ठिषोम्याम् &c. The base पथस् (water) makes 1. s. पथः (204, 133, 109). 1. d. पथसो । 1. p. पथिषि (292). The word सुपुत्रस् (having good men) makes 1. s. सुपुमः (204, 64). 1. d. सुपुंसो । 1. p. सुपुमासि (395, 332, 292). अदः दिभितकार्यम् उत्तमत्वे. In the declension of *adus* (that), the changes relating to case affixes (directed in Nos. 204, 201, &c.) take place first; then the substitution of *u* and *m* by 377 follow. Thus we have 1. s. अदः । 1. d. अदूः । 1. p. अमूनि. The rest is like the masculine.

PART II.

CHAPTER I.

CASES.

No. 1.—कारके (1-4-23). This is a heading rule. करोतीति कारकस्मिति एवुलन्तः, 'what acts is called Káraka;' the word *káraka* ends with the verbal suffix 'त्'.

कारकशब्दे प्रक्षियाहेतांवेव परिच्छ इति : the word *káraka* invariably means a cause of action, i. e. the relation of the noun to the verb in a sentence, the notion of a case, but not co-extensive with the term case.

There are six such relations according to *Páṇini*; (a) कर्म, the object or the nearest aim of an agent, the idea expressed by the accusative case; (b) करणम्, the instrument or idea expressed by the Inst. case; (c) कर्ता, the agent or doer of an action, also expressed by the Inst. case, or if expressed by Nom. case, not considered a *káraka*, i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; (d) सम्प्राप्तानम्, the recipient of the object of giving or of a gift, hence the idea expressed by the Dative case; (e) अपादानम्, ablation, i. e. departure or removal from a fixed point, the idea expressed by the ablative case; (f) स्थानम्, location or the place of the action i. e. the idea expressed by the locative case. The idea of the genitive or possessive case is not considered a *káraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.

Although the English word case is not co-extensive with *káraka*, yet it is very appropriate to the purpose of translation, since it also expresses the idea of the *seha-káraka*, the possessive.

No. 2.—मुव्रयादेवादानम् (1-4-24). अपादो विवेषः : *Apāya* means 'separation.' मुव्रतिर्विपरिति (इग्यधलक्षणः कः प्रत्ययः) the root *dhru* of *dhruvam* means to be stationary or to be in motion. मुव्र अपादानस्त्रिम्यादेव शर्वे वर्त्तीत्यूतं सत्कारकमपादानसंभवति, 'whatever being in motion, or stationary is connected with separation, i. e. becomes the fixed point of the departure of a thing is called ablation (the limit of departure).

उत्तमं च, as it is said that, अपाये पदुदासीनं चलं द्वा यदि वा चलेन् । भूतमेवात्तदावेशात्तदपादानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhrūva* 'a fixed point' and on account of departure from itself, it is called 'apādāna' ablation. Hence, अपादात्पत्तिः 'he falls from the horse.' Here, 'the horse in motion' is called *apādāna*, because it denotes the fixed point from which the rider departs by falling.

No. 2 a.—अपादाने पञ्चमो (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus यामादायाति 'he comes from the village.' The affix *āt* is added to *grāma* to denote the Ablative case—

Yārtika. ज्ञान्यात्प्रियम् प्रमादार्थानामुपसंख्यानम् । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus पापात्प्रज्ञाप्तते 'he hates sin.' अधर्मात्प्रियमति 'he dislikes vice.' धर्मात्प्रमादति 'he is indifferent to virtue.'

No. 3.—भीत्रार्थानां भयहेतुः (1-4-25). भये भीः, त्राये त्राः, भोत्रै भ्रयै येषां ते भीत्रार्थाः 'those which mean to fear and to protect.' The cause of fear or that from which one protects oneself is named *ablation*, when a verb used in the sense of *bhi*, to 'fear'; or *trā*, to protect is employed.

Thus, चौरेभ्योऽभिभेति उट्टिक्ते द्वा 'he fears thieves.' चौरेभ्यस्वाधते रक्तति वा 'he protects himself from thieves.' Why 'the cause of fear'? Witness अरण्येभिभेति 'he fears in a forest.' Location is intended here.

No. 4.—पराजेरसोऽः (1-4-26). पराजिन्यूनीभावेवत्तते, 'parāji' means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *parāji* 'to feel sick of' is named *ablation*.

Ex. अध्ययनात्पराजयते (अध्येतुं ह्रस्ति ग्नायति वा) 'he feels sick of study.' But we say शत्रून्यराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—वारणार्थानामीप्लितः (1-4-27). वृष्टितश्चौयमस्यभिन्नतपर्यायस्तस्य पक्षणे यदानामात्मीयत्वेमवां च परकोयस्व एव स्परद् न विषयेण ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. यतोऽग्नां दारयति 'he drives off the cow from the barley (that is his own).'

No. 6.—अन्तर्द्दौ येनादर्शनमिच्छति (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named 'apādāna.'

Ex. उपाध्यायादन्तर्द्दौ 'he hides himself from the teacher.' उपाध्यायाच्चिन्तीयते 'ditto.'

Why अन्तर्द्दौ? 'the object...concealment?' Witness दीराद्विद्वाते 'he does not like to look at the thieves'—the object. Why दद्वति? 'desires?' सत्यपि दर्शने यथा स्यात्, the same holds good even when he is seen hiding himself.

No. 7.—आत्मातोपयोगे (1-4-29). आत्माता प्रतिपादयिता 'the teacher.' उपयोगोनियमपूर्वकविद्यापहुणम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named ablation.

Ex. उपाध्यायादधीते 'he gets instruction from the teacher.' उपाध्यायादाप्यति 'ditto.'

Why उपयोगे? Witness भट्टस्य शृणति 'he hears the song of the actor.'

No. 8.—जनि कर्तुः प्रकृतिः (4-4-30). जनेः कर्ता, जनि कर्ता : The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called ablation.

Ex. गङ्गाच्छ्रुते जायते 'a stream takes its rise in the summit.' गोम-याद् वृश्चिको जायते 'a beetle is born from cow-dung.'

No. 9.—भूतः प्रभवः (1-4-31). The source of anything that emanates therefrom is named ablation. हिमवतो गंगा प्रभवति 'the Gangā rises in the Himalayas.'

No. 10.—कर्मणापमभिप्रैति स सम्प्राप्तानम् (1-4-32). दानस्य कर्मणार (करण भूतेन) यमभिप्रैति सम्बृद्धाति स सम्प्राप्तान उज्जः स्यात् ॥ He whom one wishes to connect with the object of giving (i. e. the gift forming the instrument of the verb used in this Sūtra) is called the Recipient.

No. 10a.—स्वतर्थी सम्प्राप्ताने (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाध्यायाम् ददाति 'he gives a cow to the teacher.' आत्मायाच्चिन्तां ददाति 'he gives alms to the religious student.'

उल्लं च, as it is said that, अयाये यदुदासीनं चलं वा यदि वा चलेभ्युवसेवातदावेशाज्जपादानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruva* 'a fixed point' and on account of departure from itself, it is called 'apaddāna' ablation. Hence, अवात्यतसि 'he falls from the horse' Here, 'the horse in motion' is called *apaddāna*, because it denotes the fixed point from which the rider departs by falling.

No. 2 a.—प्रादाने पञ्चमे (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus ग्रामाद्यायति 'he comes from the village.' The affix *āt* is added to *grāma* to denote the Ablative case,

Yārtika. ज्ञायाविराम प्राप्तार्थानात्प्रसंख्यानम् । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus धापात्त्वाप्तते 'he hates sin' अधर्माद्विरायति 'he dislikes vice.' धर्मात्वाद्यायति 'he is indifferent to virtue.'

No. 3.—भीतार्थानां भयहेतुः (1-4-25). भयं भीः, त्रायं त्रायः, भीत्रो भीर्यो येवं ते भीतार्थाः 'those which mean to fear and to protect' The cause of fear or that from which one protects oneself is named *ablation*, when a verb used in the sense of *bhī*, to 'fear'; or *trā*, to protect is employed.

Thus, दोरेभ्योविभेति उद्दिक्षते वा 'he fears thieves.' दोरेभ्यस्ताप्ते रक्षति वा 'he protects himself from thieves.' Why 'the cause of fear' ? Witness अरण्यविभेति 'he fears in a forest.' Location is intended here.

No. 4.—पराजेत्प्रेतुः (1-4-26). पराजिन्दूनीभावेवर्तते, 'parāji' means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *parāji* 'to feel sick of' is named *ablation*.

Ex. अध्ययनात्यराजयते (अध्येतुं ह्रस्ति त्वायति वा) 'he feels sick of study.' But we say शत्रून्पराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—वारणार्थानामीप्लितः (1-4-27) दैवितश्वेतप्रस्त्रभिन्नेतपर्याप्तस्त्वं पद्मो व्यानामात्मीयत्वेवां च परकोपत्वं एव स्पादनं विवर्यते ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. यत्त्वेण वारयति 'he drives off the cow from the barley (that is his own).'

No. 6.—अन्तर्द्दौ येनाटर्गेनिच्छति (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named 'apādāna.'

Ex. उपाधायादन्तर्द्दौते 'he hides himself from the teacher.' उपाधायाच्चिलीयते 'ditto.'

Why अन्तर्द्दौ? 'the object...concealment?' Witness चौराच्छिद्दृष्टते 'he does not like to look at the thieves'—the object. Why इच्छति? 'desires?' सत्यपि दर्शने पथा स्थात्, the same holds good even when he is seen hiding himself.

No. 7.—आख्यातोपयोगे (1-4-29). आख्याता प्रतिपाद्यिता 'the teacher.' उपयोगेनिधमूर्यकविद्याप्रस्तुम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named *ablation*.

Ex. उपाधायादधीते 'he gets' instruction from the teacher.' उपाधायादागमपति 'ditto.'

Why उपयोगे? Witness नटस्य श्वर्णति 'he hears the song of the actor.'

No. 8.—जनि कर्तुः प्रकृतिः (1-4-30). जनेः कर्ता, जनि कर्ता। The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called *ablation*.

Ex. शङ्काच्छरो जायते 'a stream takes its rise in the summit.' गोमाद् वृश्चिको जायते 'a beetle is born from cow-dung.'

No. 9.—भूतः प्रभवः (1-4-31). The source of anything that emanates therefrom is named *ablation*. हिमवते गंगा प्रभवति 'the Gangā rises in the Himalayas.'

No. 10.—कर्मणायस्मिन्नैति स सम्बद्धानम् (1-4-32). दानस्य कर्मणः (करण भूतेन) यमस्मिन्नैति सम्बद्धाति स सम्बद्धान उज्जः स्थात् ॥ He whom one wishes to connect with the object of giving (i. e. the gift forming the instrument of the verb used in this Sūtra) is called the Recipient.

No. 10a.—चतुर्थी सम्बद्धाने (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाधायायां ददाति 'he gives a cow to the teacher.' आधाय काप्तिवां ददाति 'he gives alms to the religious student.'

Vārtika (1) किप्यद्युष्मिपि कर्तव्यम् 'also he whom one wishes to connect with some action is called the Recipient.'

Ex. शाकायनिगर्जुते (शस्त्रक्षानास्तिक्षाविद्यति) 'he censures atheists' वृद्धाय संनद्यते 'he girds on his armour for a fight' पत्नेष्टते (पत्निसुप्तृत्व) 'she sleeps with her husband.'

Vārtika (2) कर्मणः करणं संज्ञावलया सम्मानस्य च कर्म संज्ञा । The object may be named the instrument, and the recipient, the object. Thus, पशुनारद्वं पजते 'he worships Rudra by animal sacrifice' = पशु रुद्राय ददाति 'he offers an animal to Rudra at a sacrifice.' The following couplet throws additional light on the subject:

परिराकरणात् कर्तुस्त्यागाङ्गं कर्मणेष्टितम् ।

परेणात्मितिभ्यः वालभते सम्मानताम् ॥

By not declining the gift of the giver, that is, by 'giving his consent in words like 'let it be so; ' by being obliged to take the gift; by tacitly suffering the giver to carry out his wish; the person connected with the gift of the cow, &c., gets the title of 'recipient.' Thus—

देवेभ्यः सुमनं सो ददाति 'he presents flowers to the gods.' पाचकाय-
भिक्षां ददाति 'he gives alms to the beggar.' उपाधायायानि ददाति 'he humbly offers a cow to the teacher.' खण्डितेषाध्यापस्तस्मै चपेटिकं ददाति 'the teacher on being interrupted gives him a slap.' नश्च द्राय मति ददात् 'let not one counsel a Śūdra.' किं एव दानं दानं किं चिदुक्षिष्यपुनर्यद्याय-
स्वद्रव्यतामः 'what is then to give?' To give is to part with one's own property in the name of God without expecting a return.

No. 11.—रुच्यर्थानां श्रीयमातः (1-4-33). रुचिनास्मानार्थः रुच्यः Verbs agreeing in sense with *ruchi* 'to please, to be attractive.' The person intended to be pleased, when a verb signifying to please is used, is named the recipient.

Ex. देवदत्तायरोदत्ते मोदकः 'a sweetmeat-ball pleases Devadatta.' यज्ञदत्ताय स्वदत्तेष्यः 'a sweet cake pleases Yajhadatta.'

No. 12.—श्वराय हृद् स्या श्वरं श्रीप्यमातः (1-4-34). श्रीप्यमानो श्रोथितुमिषेतः 'one who is desired to note or observe.' The notion of 'one that is desired to note' expressed by the use of these four verbs is named the 'recipient.'

Ex. देवदत्ताय श्वाषते 'he praises Devadatta within his hearing.' Devadatta is intended to hear his own praise. देवदत्ताय तिष्ठते 'she offers herself to Devadatta.' देवदत्ताय श्वप्ते 'he or she curses Devadatta (within his hearing).' देवदत्ताय हृते 'she conceals herself from Deva.' अन्येत्प्राप्तुः

देवदत्तायामानं परं च इताद्यक्रम्यति, 'others interpret it thus—he praises himself and another that Devadatta may hear it.' देवदत्तायहूते may also mean सचिहितपेत्र देवदत्तं पतिकादेवपत्पत्ति 'in spite of Devadatta being near, he denies his presence to the money lender or some such other person.' The author of the *Bhāṭṭakāvya* too takes quite a different view of this aphorism as will be suggested by the following extract— इतायामानः परस्तोभ्यक्तज्ञापाद्राक्षर्षिष्यः 'blowing his own horn to the other women or to others' wives there came the king of the demons.' Likewise देवदत्ताय स्थिष्ठते may also mean 'he stands in Devadatta's shoes.'

No. 13.—धारेस्तम्यः (1-4-35). In the use of "the verb धारयति, the notion of being the creditor is named the recipient.

Ex. देवदत्ताय यतं धारयति 'he owes a hundred to Devadatta.'

No. 14.—सृहेरीस्तः (1-4-36). चुरादाषदन्तं एतत्ते 'sṛiha is read with short a for its final in the *churādi* case.' In connection with *sṛihi* 'to long for' the thing desired is named the recipient.

Ex. पुष्पेणः सृहयति 'he longs for flowers.' But when a thing is eagerly sought for, the 2nd or the 6th case-affix is employed; as गुम्भाणि सृहयति 'he eagerly desires flowers.'

No. 15.—कुधदुहेष्या सूर्यार्द्यानां च प्रति कोपः (1-4-37). आमः कोध 'anger.' अपकारो द्रुहः 'evil design, grudge.' अचमा इर्ष्या 'envy.' असूया गुच्छु दोषाविष्करणः 'to pick holes in one's coat.'

When a verb is used in one of these senses, the person with whom one is angry is named the recipient.

देवदत्तपेत्रि कोपप्रभावा द्वय गद्यते ।

तस्मात्सामान्येन विशेषणं च प्रति कोप इति ॥

Ex. देवदत्ताय कुधति 'he is angry with Devadatta.' देवदत्ताय द्रुहति 'he bears grudge against Deva.' देवदत्तायेर्षति 'he envies Deva.' देवदत्तायसूयति 'he finds fault with Deva.'

Why यप्रति कोपः ? Witness भार्यामीर्षति 'he is jealous of his wife (that no one may see her) anger is not implied here.'

No. 16.—कुधदुहेष्यसूष्यत्योः कर्म (1-4-38). But when the verbs *drudh* and *druh* are furnished with prefixes, the objective is used.

Ex. देवदत्तमिकुधति 'he is angry with Devadatta.'

No. 17.—राधीद्वयेर्ष्यस्य विशेषः (1-4-39). The person about whom manifold inquiry is made, is named the recipient, when information about his welfare is given by using the verbs *rādhā* and *ikshā*.

Ex. देवदत्ताय राध्यति 'he inquires about the welfare of Deva.' Likewise देवदत्तायेत्तते 'he looks to the welfare of Deva.' विविधः प्रस्तुविप्रश्नः 'inquiry of various sorts.' विप्रश्नः कस्य भवति? 'who is the subject of the manifold inquiry?' यस्य गुभाशुभं पृच्छन्ते 'he whose welfare is inquired about.—Kāśikā. But the author of the Padamanjarī explains this expression more clearly. यस्येतिकर्मणि छष्टी, यद्विविधं पृच्छन्ते चत्वर्थः 'the sixth case-affix is here employed in the sense of the object hence that which is asked in various ways;—this is the meaning.'

No. 18.—प्रथाइभ्यां श्रुतः पूर्वस्य कर्ता (1-4-40). प्रति आहू इत्येवं पूर्वस्य श्रणोत्ते: कारकं सम्प्राप्तानं संज्ञं भवति, कीटृश्च, पूर्वस्य कर्ता ॥ The person who begs for anything in the capacity of a petitioner is named the recipient when the verb *śru* with the prefixes *prati* and *ān* is used to show that the person to whom the request is addressed promises the gift to him.

The verb *śru* with the prefixes *prati* and *ān* means to promise (प्रतिज्ञानम्).

स चाभ्युपगमः परेण प्रयुक्तस्य सतो भवति । तत्र प्रयोक्तापूर्वस्याः क्रिदायेः कर्ता सम्प्राप्तानं संज्ञं भवति ॥ And the promise is the promise of the person petitioned by another, then the petitioner i. e. the agent of the action of begging, gets the name of recipient.

Ex. देवदत्ताय गां प्रति श्रणेति 'the petitioned promises the cow to Devadatta.' Similarly गामाश्रणाति.

No. 19.—अनु प्रति यज्ञाच (124-41). अनुग्राति, प्रतिग्राति, 'he responds to the address of the Hotri priest.' अनुग्रीयते, ग्रोत्ताद्यते ऐन शब्देन सो अनुग्रहः एवं प्रतिग्रहः, श्रोत्यामेऽदैत्येवमादिकः शब्दः । The word by which the Hotri encourages the Adhvaryu is called *anugraha* or *pratigraha*.' Othamodāiva and such other words are used in addressing.

The Hotri priest, the agent of the act of addressing, is named the recipient with reference to the action expressed by the verbs *anugrahi* and *pratigrahi*, because in beginning a sacrifice he first encourages the Adhvaryu or officiating priest who then responds to him.

Ex. श्रावे अनुग्राति 'the officiating priest responds to the Hotri.'

The duties of the Adhvaryu were various. He had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water to bring the animal and immolate it. Whilst engaged in these duties he had to repeat without interruption or mistake the hymns of the Yajurveda.

No. 20.—साधकतमं करणम् (1-4-42). क्रियाप्रसिद्धौ पत्तक्षष्टोपकारकं विवक्षितं तत्साधकतमं कारकं करणसंज्ञं भवति ॥ That which is meant to be the most conducive to the proper accomplishment of an action is named *karana*, 'the instrument.'

क्रियायः परिनिष्पत्यद् व्यापारादनन्तरम् ।

विवक्ष्यते यदा तत्र करणत्वं तदा स्मृतम् ॥

When the accomplishment of some action results after the application of a means, when it is so intended, the relation of *karana* is then recognised there.

Ex. दात्रेण लुनाति 'he cuts with a sickle,' परशुनाशनिति 'he digs with a Spade.' Surely, the accomplishment of an action is subject to materials or means. The action becomes complete only after the sickle has cut through the thing to be cut. Consequently the *karana* is most intimately connected with actions, while the agent is independent of them. तम्भृष्टहणुं किम् ? Why 'the most?' Witness गांगायां धोषः 'a station of herdsmen on the Gaugā.' Here location only is meant.

No. 23.—दिवः कर्म च (1-4-43). The instrument of *div* to gamble is made the object of it as well.

Ex. अच्छान्दीव्यति 'he casts the dice in playing.' अच्छीर्दीव्यति 'he plays with (at) dice.'

No. 24.—परिक्रयणे सम्प्रदानमन्यत्रस्याम् (1-4-44). परिक्रयणे नियसकालं वेतनादिना स्वोकरणं नात्यन्तकः क्रय एत् । Engaging (a servant) for a limited period on wages, &c. but not purchasing (servants) in perpetuity.

The instrument of the action expressed by *parikrayana* is optionally named the recipient.

Ex. शताप शतेन वा परिकीतः 'he was engaged for or on a hundred.'

No. 25.—आधारोऽधिकरणम् (1-4-45). आधिपन्ते ऽस्मिन् क्रिया स्थाधारः (आधर् + धर्). कर्तृकर्मणोः क्रियाप्रयभूतयोर्धारणक्रियां प्रसिद्ध आधारस्त्वाकरकमधिकरणं संज्ञं भवति ॥ That in which an action is located is called *adhara* 'the site of action.' Let the site in which the agent and the object as related to some action, locate (their) action be named *adhikarayam* 'the Location.' कर्तृस्थाहि क्रिया भवति, कर्मस्था वा 'action either pertains to the agent or to the object.' Hence, कर्तृकर्मणोरेव स्यात् 'the agent or the object only determines the site of location.' त्रिविधं च तदधिकरणम्, शोणम्भूषिकं. वैष्णविकल्पमिव्याप्तं देति कठे आस्ते गुरो चावस्ति तिमेषुतैऽभिमिति ।

The location is of 3 kinds.—(1) contiguous, (2) figuratively objective (3) co-extensive; as he sits on the mat; he lives at his teacher's there is oil in sesamum seeds. दैर्घ्यिकः—मेत्वेद्वच्छास्ति = his desire (bent) on salvation.

No. 25a.—सप्तमधिकारणे च (1-3-36). The 7th case-affix is used in the sense of the location. Hence, the 7th case affix is used in the above instances.

No. 26.—अधिश्चीहस्यासां कर्म (1-4-46). The location of the action of the verbs *sī* 'to sleep,' *sthā* 'to stand;' *ās* 'to sit' with *adhi* prefixed to them is named 'the object.'

Ex. यामधिश्चेते 'he inhabits (i. e. sleeps in) the village. यामधित्वत्ति 'he abides in the village.' पर्वतमध्यास्ते 'he dwells on the hill.'

No. 27.—अभिनिविश्च (1-4-47). So too the location of the action of *vis* 'to enter' with the compound prefix *abhini*.

Ex. अभिनिविश्चे सन्मार्गम् = he enters upon the right path.

No. 28.—उपान्यध्याहवसः (1-4-48). Likewise, the location of the verb *vas* 'to live' with the prefixes *upu*, *anu*, *adhi*, *āh*.

Ex. उपवसति, अनुवसति, अधिवसति, आवसति वैकुण्ठं हरिः 'Hari lives in Heaven.'

Vārtika. द्वस्त्रप्यर्थस्य प्रतिविधोवक्तव्यः । Let prohibition be stated of *vas* 'to fast.' अप्यर्थस्य यो वाचकस्तस्य "of the *vas* that means 'to fast.'" अप्यर्थस्य may also be explained thus शीघ्रार्थ अप्यर्थः न श्यर्थस्तस्य "of that *vas* that does not mean 'to stay or abide.'" यामे उपवसति 'he abstains from food in the village.'

No. 29.—कर्त्तरीप्सित तमं कर्म (1-4-49). कर्तुरिति चेप्सिता पेत्रया 'तत्स्य च वत्तेमान' इति कर्त्तरी वाच्छब्दी, ईप्सित इति मति बुद्धीत्यादिना वर्तमाने तः । कर्तुरीप्सिता पदाप्तुमिष्ट तमं तत्कारकं कर्मसंज्ञं भवति ॥ The verbal suffix *kta* in *ipsita* denotes present time by *matibudhi* &c; hence the 6th case-affix is used in *kartuh* to denote the agent by *kta* &c. That which an agent desires most to attain to by (his own) action, is named *karman*, 'the object.' आपु व्याप्ते, सन्, 'आपलपृथग्मीत्' आपुमिष्टमोप्सितमिति । *Apri* means 'to pervade; reach;' the Desid. *San* is added; then the long *a* is changed to long *i*; and then the *nish्चिह्न* suffix is added. Thus we have *ipsita*, which is used in the sense of *abhipreta*, 'the desired, the aimed.'

The object styled 'ipsitatama' is of 3 kinds; as

निर्वर्त्यै च विकार्यै च प्राप्यै चेति विधामतम् ।
तत्त्वेष्टिततम् कर्म चतुर्धात्म्यतु कल्पितम् ॥

'Nirvartya, Vikarya and Prapya—these are known as the three kinds. The same is sometimes resolved into four kinds.

(a) निर्वर्त्यै—when anything new is produced; as घटं करोति 'he makes a jar'; पुत्रं प्रसूते 'she bears a son.' (b) विकार्यम्—when change is implied either of the substance and form; as काठानि भस्म करोति 'he makes ashes out of fuel.' सुवर्णं कुण्डले करोति 'he fashions gold into an earring.' (c) प्राप्यम्—when any desired object is attained आदित्यं पश्यति 'he looks at the sun.'

तथा पुक्तमविद्विधं द्वेष्यमितरच्च, अक्षयित्वा चेत्यपर्ति ।
संज्ञान्तरप्रसङ्गे चाप्यद्विवः कर्म चेत्यादिः तदेवं सम्मिधं कर्म, उत्तं च ॥
श्रीदासीन्येन यत्प्राप्यं यत्त्वा कर्तुरनीष्टितम् ।
संज्ञान्तरिनाख्यातं यद्यच्चाप्यन्यपूर्वकम् ॥

The object treated of by the next rule is also of two kinds—द्वेष्यम् (Detestable) and इतरत् (Indifferent); because the word *anisrita* means 'excluding the desired.' The *undescribed* object is another kind. It is called 'undescribed,' because it is not represented by *apādāna*, &c. The 7th kind is that of the 'optional object,' which can be denoted under some other relation. For instance द्विवः कर्म च ॥

It is said that which is reached by being passive and that which is detested by the agent; that which is not spoken of under any other name; and that which is described under some other name—are severally known as 'the indifferent,' 'the detestable,' 'the undescribed' and 'the optional.'

The Vikarya object is split up into two classes :—

प्रकल्पुच्छेदं समूतं किञ्चित्काठादिभस्मवत् ।
किञ्चिद्वदुणान्तरोत्पत्त्या सुवर्णादिविकारवत् ॥

'That which results by the total extinction of the productive substance, like the ashes of wood, &c.; and that which is produced by a change of form only, as gold, &c., are made into ornaments.'

कर्तुरिति किम्? Why 'an agent?' Witness, माषेष्वाद्यं बधाति 'he ties the horse amidst the beans.' 'Beans' cannot be the object of 'tying' because the horse desires them, but not the person tying.

तमस्यपक्षं किम् ? Why 'most ?' Witness, पर्याप्तादनंभुज्ञे 'he eats boiled rice with milk.' Because milk is simply auxiliary in enhancing the flavour and does not form the main object of the person eating.

No. 30.—तथायुक्तं द्वानीचिद्दम् (1-4-50). In the same manner in which the desired object of the agent is united with the action, for its attainment, the undesired object too becomes related to the action. All else than *ipsita* is *anipsita* i. e. the detestable and the indifferent.

Ex. ओटनं भुज्ञानेचियं भुज्ञे 'he eats poison, while taking his food.' यामि गच्छन् तुयं सूदाति 'he comes in contact with reeds, &c., on his way to the village.' But when a man afflicted with illness wishes to put an end to his life by taking poison, the poison then becomes the desired object.

By इतरत् is meant श्रीदासीन्द्रेन धत्याप्यम् 'that which is attained by being passive' i. e. by showing no concern about the object gained.

No. 31.—अकथितं च (1-4-51). अकथितं च अत्यारकं तत्कर्मसंज्ञं भवति : केनाकथितः प्रयाप्तानामादविशेषकथाभिः : That which is not described is named 'the object undescribed.' Described by what ? By *apādāna* 'ablation, &c.' परिगण्यं कर्तव्यम् 'let the verbs taking such an object be enumerated here'—

दुष्प्रियाचिरुपचिरुचिभिरुद्दिचिजामुपयोगिनिमित्तमयूर्द्धिधै ।

द्रविणासि युजेन च मत्सचते तद्कोरित्तमावरितं कविना ॥

उपयुज्यते इत्युपयोगः, यदः प्रभति, 'what is employed as the object; as milk, &c.' तत्य निमित्तं गधादि तत्यकर्मसंज्ञाविधीयते 'the productive cause of milk, &c.' i. e. the cow, &c., is named the object. पार्पिनिनाकोस्त्रियं द्वेग्रियःपयः 'he milks the cow for milk with the hand in a vessel of brass.' Now, why not are 'the hand' and 'the vessel' named 'the object ?' Because they are already named the *Instrument*. तदर्थमाह 'on the same account it is said.' श्रूत्यविधाता 'what has not been previously spoken of as coming under any other relation. द्रविणासिगुणेन त्र यस्तत्त्वे 'and what is connected with the abstract object of *bruti* and *śasti* 'to expound, to instruct.' तद्कोरित्तमावरितं कविना तदकथितमुक्तं सुन्नकारेण ॥ Pāṇini, the author of the Sūtras, calls such a case, the *object undescribed*.'

Ex. गंदेग्रियपयः 'he milks the cow (for) milk.' पौरवं गं यावते 'he begs the cow (from) Paurava.' गामदरुप्रद्विवज्ञम् 'he shuts up the cow in the cow-pea.' द्वेग्रियं गं भिज्ञते 'he begs the cow (from) Paurava. शृणुमविनोति फलानि 'he gathers fruit (from) the tree.' मातृशकं धर्मं शृणते 'he expounds virtue (to) the boy.' मातृशकं धर्ममनुशास्ति 'he teaches the boy.'

virtue.' This is the same as the Indirect object in English. Verbs having the above senses take an Indirect object.

नोवद्वोर्हरतेवापि गत्यर्थानां तयैव च ।
त्रिक्षमकेतु प्रहये द्रष्टव्यमिति निश्चयः ॥

Ex. 'Ni, 'to carry ; ' vahi, 'ditto ; ' kri, 'ditto.' (चापि) and also ji, 'to win ; ' manth, 'to churn ; ' mush, 'to steal ' and likewise verbs meaning 'to go'—these are stated to belong to the class of verbs taking two objects ; there is no doubt of it.

Ex. याममज्जनयति, ब्रह्मति, कर्षति दहति वा 'he leads, takes off, drags or bears the goat to the village.' देवदत्तं शतं जयति 'he wins a hundred from Deva-latta.' सुधां लीरनिधिं मधूति 'he churns out nectar (from) the ocean of milk.' देवदत्तं शतं सुष्पाति 'he steals a hundred (from) Deva.'

The following verbs too take two objects —

ब्रह्मिभित्ते वसुधाम् 'He begs the earth (from) Bali.' आत्मकं धर्मं भाषते अभिधते, वक्ति वा 'he discourses on, declares or tells of virtue (to) the boy.' शते द्रष्टव्यति देवदत्तम् 'he finds Deva a hundred.'

Rule of CONCORD.—प्रधानेकर्मण्याद्येतादीनाहुर्द्विकर्मणाम् । अप्रधाने दुहादीनांपन्तेकर्तुश्च कर्मणः ॥ The Great Teacher says that the verbal suffixes beginning with *ta* are employed in the sense of the Principal object, i. e. the desired of verbs taking two objects, that they relate to the remote object of verbs like *duh*, &c. ; to the agent of non-causal verbs and to the agent object of causal verbs (i. e. verbs taking the *nich* suffix).

लाद्योलक्षत्यक्त्यत्यर्थः । 'The *lidi* suffixes are the conjugational suffixes, *kritya* suffixes, *kta* and those possessing the sense of *khul*.

Ex. जि, नीयते याममज्ज. नेधा, नीत्ता, सुनया = the goat is led to the village ; must be led ; was led, can be easily led. हृ-ह्रियते भारो यामः, हृत्याः, हृतः, सुहरः = ditto. क्रष-क्रषते जाखा यामः, क्रषत्या, क्रष्टा, सुक्रष्टा = the branch is dragged to the village ; must be dragged, was dragged, can be easily dragged.

दुहादीनामप्रधाने कर्मण्याद्येतादीनाहुः । The *lidi* suffixes agree with what is named the Indirect object of *duh*, &c.

Ex. दुहि गैतुहते पथः, दोहा, दुराधा, सुदुरा = 'the cow is milked ; should be milked ; was milked ; can be easily milked. यक्षि,—योत्येतां पात्यते, यात्यो याचितः, सुयातः = Paurava is asked the cow ; &c. इफु, इजोऽप्रुत्यते गाम्, अप्रुत्यः अप्रुत्यः, स्वत्रोधः = the cow-pen is shut up

with the cow, must be shut up, &c. प्रचिक-माणसकः यन्याम् पूर्वान्ते, प्रदृश्या
एषः; सुरक्षा- = the boy is asked the road, &c.

भिक्षि-पैरतोगांभिक्ष्यते, मिक्षितः; भिक्षितः: सुभित्तः = Paurava is asked a cow, &c. विज्ञ-दक्षे वृक्षीयते किलवि, अवृक्षीयत्यः अवृक्षितः स्ववृक्षयः = the tree is gathered of fruit; &c. वृज्ञ-वृष्ट्यते माणवकोपर्मम्, वृत्तयः, उत्त, सुवृत्तः = the boy is told of virtue; &c. चासु, -प्रुणिष्यते माणवकोपर्मम्, अनुशासितयः अनुशिष्टः, स्वनुशासः = the boy is taught virtue; &c. दण्ड, गांडः शतं दण्डयते दण्डाः, दण्डितः, सुदण्डाः = the Gargas are fined a hundred, &c. जि-शते जीयते, देवदत्तः, जीतः, मुजयः = Devadatta is won a hundred; &c. मुषिः, -मुष्ट्यते देवदत्तः शते, मेरिपतिष्यो मुषितः, सुमोणः = Devadatta is stolen a hundred; &c. अणवान्वस्याणां अतुपर्यन्तावस्याणां कर्मणः सतोभिधनि लादीताहः ॥

Ex. गमयति यामि देवदत्तम् 'he causes Devadatta to go to the village.' गम्यते यामि देवदत्तः गमयितव्यः, गमितः, सुमामः 'Deva-datta is caused to go to the village; must be caused, &c.' कुरुष्य, क्लायसे मायावकार्यम्, क्लाययितव्यः, क्लायितः, सुबोतः 'the lad is caused to know virtue, &c.' प्रत्यय सानार्थः, भोजयते मायावकार्यादनम्, भोजयितद्वया भोजितः सुभोजः 'the lad is caused to eat boiled rice, &c.'

अकर्मकः 'Intransitive,' आस्यते माणस्यकेमासम्, आसपित्यः, आसित्, स्यासः 'the lad is caused to stay, a mouth, &c.' as regards *budhi*, to expound, *pratyavasānātha* 'to feed' and the like; and *sabda-karma* 'to teach, &c.' either the abstract quality or the principal object is represented by the verbal affixes. "

Ex. बोध्यतेमाणवकं धर्मः भोजयते माणवकमेदनः, याठ्यते माणवकं वैद्यः, 'virtue is expounded to the lad, &c.'.....

Vārtika. अकर्मक धातुभियोगेदेशः कालो भावो, गत्यात् यो उद्धारकर्म संज्ञकं वृत्तिं दात्यम् । It is stated that all intransitive verbs can take an objective of time, action, road, country.

Ex. कुरुन्त्यप्ति 'he sleeps during his travel through the Kuru country.' मासमास्ते 'he stays a month.' मोदोहमास्ते 'he stays a long as the cow is milked.' In the Passive voice, the e become the subject; as आस्ते भासः, आसितः, &c. कुरुतः दुष्पन्ते, &c.

No. 32.—गतिभूषितप्रत्यवसानार्थशब्दकर्मकारामणिकर्त्तामणै ॥
 (1-4-52). The agent of such verbs as mean 'to go,' 'to know ;'
 'to feed,' 'to read' or of intransitive verbs, in the absence of *nich*
 (the causal suffix) is turned into the object in the event of their
 assuming the causal forms ending with *nich*. 5 5

४१ गच्छतिमाणवको यामम्, 'the lad goes to the village' becomes गमयति माणवके यामम्, 'he causes the lad to go to the village.' धर्मिम खवको यामम् = यापयतिमाणवके यामम् = ditto.

नीवत्त्वार्थः The agent of *ni* and *vahi* denoting motion is not so changed. नायिति वाहयति त्रा भारे भस्येत् 'he causes the porter to carry the burden.' The 3rd case-suffix is used. वहेरनिष्ठुर्कृत्यकस्ति वक्तव्यम्, 'this exception does not apply when a driver or charioteer is meant.' वाहयतिरथं वाहान् सूतः 'the driver causes the horses to draw the car.'

बुध्यतिमाणवको धर्मम्, 'the lad knows virtue' = बोधयतिमाणवके धर्मम्, 'he causes the lad to know virtue.' वेत्तिमाणवको धर्मम्, 'ditto.' = वेदय तिमाणव के धर्मम् = ditto.

प्रेत्यवसानेत्ययहारः, 'feeding, eating' — भुक्ते माणवके शोदनम्, 'the lad eats boiled rice' = भोजयति माणवके शोदनम्, 'he feeds the boy with boiled rice' आर्द्धाद्योर्थः 'but not the agent of *ad* or *khād*' अन्तिमाणवके शोदनम्, 'the lad eats boiled rice' = आटयतिमाणवके शोदनम्, 'he causes the lad to eat boiled rice'; Likewise खाद्यतिमाणवकः = खादयति माणवकेन 'ditto.'

भवैरहिमार्थम् प्रतिवेदित्यवृक्त्यः "the verb *bhavati* 'not denoting injury, is likewise *et ep' et*" भवत्यर्तिपिण्डौ देवददतः = भवत्यतिपिण्डौ देवदत्ते 'he causes Deva hatta to eat the sugar-ball.' But भवत्यन्तिवलीष्टात्मस्यम्, 'he lets the bulls injure the corn (by grazing).' अधोते माणवकोवेदम् 'the lad reads the *veda*.' अथाध्युपाति माणवके वेदम्, 'he teaches the lad to read the *veda*.' पठतिमाणवकः = पाठ्यतिमाणवकम्, | Intransitives — आस्तेवदतः 'Deva datta sits' आस्युतिदेवदत्तम् 'he seats Deva.' यतेष्टेवदत्ते देवा, sleeps.' श्रावयति देवदत्तम्, 'he causes Deva, to sleep. एतेष्टामिति किम्, 'why the agent of these only?' Witness पठतिदेवदत्त श्रोदनम् 'Deva cooks rice.' पाचयतिदेवदत्ते श्रोदनम्, 'he causes Deva to cook rice. अयत्तानामितिकिम्, 'why the agent of verbs without the *rich* suffix?' Witness गमयतिदेवदत्तोयज्ञदत्त, तस्मएः युक्ते (when another man causes Deva, to cause *Yajña*, to go.) गमयतिदेवदत्तनयज्ञदत्तं विष्णुमित्तः 'Vishnu causes Deva, to cause *Yajña*, to go.'

No. 33.—हृक्षित्यतरस्याम्. (1-4-53). The agent of *harati* and *karoti* without *ni* is made, by option, the object of the same with *ni*.

When *hṛi* denotes 'motion,' as हृतिमारे देवदत्तः 'Deva, carries the burden,' and when it means 'to eat,' as यापयहृतिमाणवकगोदनम्, 'the lad eats boiled rice,' the objective can be used in the causal form by the preceding rule. Likewise, the objective can be used in case of *kri* too, when intransitive as शोदनस्यूर्णः छात्राः विकृत्यते 'the students, who read for their bread grow worse.'

Again when *kri* means 'to steal' as वृत्तिसुधार्यो चोरः 'a thief steals gold' and when *kri* means 'to do,' the objective cannot be used in the causal form. Hence, to make the use of the objective optional in regard to these verba is the aim of this aphorism. Thus वृत्तिसुधार्यो माणवके माणवकेन्द्रा 'he causes the lad to carry the burden.' कार्येति कर्तवेददत्तं, देवदत्तेन 'he causes Deva, to make the mat.'

Vārtika. अभिवादिद्विग्निरात्मनेपद उपसंख्यानम्, 'the agent of these two is also optionally changed to the objective, when they take *ātmane* suffixes in the causal form.'

Ex. अभिवादितिगुरुं देवदत्तः 'Deva, praise the teacher.' अभिवादितेगुरुं के देवदत्तं, देवदत्तेन 'he causes Deva, to praise the teacher.' प्रश्नान्ते भूता राजानम्, = (causal) दर्शयते भूत्यान् राजानम्, 'he causes the (king's) officers to see the king.' दर्शयते भूत्यैरिति वा ॥

Why 'the limitation of *ātmane* suffixes?' Witness दर्शयति दैवं मेत्र मपरः 'another causes *chaitra* or *maitra* to see *maitra* or *chaitra*.'

No. 34.—स्वतन्त्रः कर्ता (1-4-54). स्वतन्त्रद्विति प्रधानभूतद्विति अगुणोभूतो यः किपाप्रसिद्धो स्वतन्त्रेण विवृत्यस्ते तत्कारकं कर्तुमित्रं पद्धतिः ॥ *Svatantra* means 'Independent absolute' Whatever is regarded as the absolute doer in respect of an action is called the 'agent.' The following lines give an elaborate description of the agent:

प्राप्तव्यतः शक्तिलभास् न्याभागाधादभादपि ।
सदधीनप्रवृत्तिव्याप्ति प्रदत्तानां निवर्तनात् ॥
अदृष्टस्वरूपतिनिधेः प्रदिवेकेष्य दर्शनात् ।
आरादप्युपकारित्यात् स्वासन्ध्यं कर्तुरिष्यते ॥

Fuel, &c., being employed by the agent discharge the office of Instrument, &c., while the agent already precedes them in activity. Instrument, &c., lie at the disposal of the agent i. e. are subservient to his will. They can be used or discarded at the will of the agent. The deputy of the absolute agent is found nowhere. But there do exist the deputies of Instrument, &c. (as नीवर्तिरिष्यते 'he sacrifices with *nivara* in the absence of rice'). In the complete absence of Instrument, &c., the agent alone can appear; आसते, शोते 'he sits, sleeps.' But in the absence of the agent, Instrument, &c. cease to exist. The agent is the immediate cause of an effect, while the instrument is simply auxiliary in the production of it.

This description of the agent implies 'living beings' but the characteristic, अग्रजमत्र 'Jugd-pendence' may also apply to lifeless things, as रथा गति 'the car goes along.'

Ex. देवदत्तः पचति 'Devadatta cooks.' स्याली पचति 'the kettle cooks.' Independent action is ascribed to 'kettle' here.

No. 35.—तत्प्रयोजको हेतुत्व (1-4-55). *Tat* denotes the agent. The mover of an agent is named a cause and also an agent.

Ex. कारयति 'he causes one to do.' भावयति, भावयति, स्यापयति, &c. First the *nich* suffix and then the conjugational are added to roots.

In the foregoing chapter a detailed account of the cases was given without any alteration in the order of Pāṇini's Sūtras dealing with them. As to the Sanskrit notes they were taken either from the *Pada-nāmācāra* or from *Kāśikā*. In the next chapter, the use of case-affixes deserving the careful attention of the readers is presented to them. And exhaustive notes and explanations have been added that the readers may be able to understand their use clearly.

CHAPTER II.

"Use of CASE-AFFIXES."

No. 36.—अनभिहिते (2-3-1). This is a heading rule. अनभिहिते, अनुस्तु अनिर्दिष्टे कर्मादी विभक्तिभवति A case-affix is used in the sense of the object &c., when the object, &c. are not specified. केवानभिहिते, तिस्तु-क्षतिस्तमादिः 'not specified by what?' By *tin* suffixes, *krit* suffixes, *taddhik* suffixes and compounds. हरिः सेव्यते 'Hari is worshipped.' Here the conjugational suffix ते denotes 'Hari' the objective subject (i. e. the verb agrees with Hari). लक्ष्मा सेवितः 'served by Lakshmi' अतेज श्रीतः श्रातः 'a thing bought for a hundred.' उमाइ-प्राप्तुमुदकं य यामि, प्राप्तुदको यामैः 'a village supplied with water.'

The *nichyā* suffix *kta* in *sevitah* denotes the objective; hence it would be superfluous to add another case-affix to denote the same. And since in all the instances given above the sense of the Crude form is prominent, the 1st case-affix is used in them. Hence, the occasion for employing case-affixes other than those of the 1st triad arises in such cases only, where the case-relations are not denoted by verbal suffixes and the like. नन्दकारेषु सावकाशा प्रथमा 'the 1st case-affix finds room for action only when case-relations are not spoken of i.e. when the sense of the

Crude form is to be expressed ; as वृक्षति 'a tree.' In speaking of a tree as such we simply assert its existence ; *asti* 'i. e. exists' must be understood to determine what the word 'tree' denotes.

No. 37.—कर्मणि द्वितीया* (2-3-2). कर्मणि कारकेयासंक्षया तत्र द्वितीया विमत्तिमवति ॥ The 2nd case-affix is used in the sense of the object, i. e. in the sense of number expressed by the objective relation. हरिं भजति 'he worships Hari' गामं गच्छति 'he goes to the village.'

Vārtika. उभयर्थतसेः कार्याधिगुणर्थादियुक्तिषु द्वितीयाऽस्मिद्वितान्तेषु ततो अन्यत्रापि द्वयते ॥ Let the 2nd case-affix be used of nouns governed by उभयः 'on both sides of' and सर्वतः 'all about' (पञ्चमास्तित्वे) — by चिक्ष 'be on ;' by उपरि 'above ;' अपि 'in, at,' अधस् 'below, under ;' — and by the reduplicated forms of these three ; and the same is found used in regard to other prepositions too.

Ex. उभयतः छाप्य गोपाः 'cow-herds (standing) on either side of Krishna.' सर्वतो यामम् 'all about the village' उपरिपरियामम् 'above the village.' अधधिगामम् 'in the midst of the village.' अधोर्योगामीम् 'down the village.'

अभितः परितः समयानिक्याहापतियोगेषु — The 2nd case-affix is used after a noun governed by *abhitah*, &c.

Ex. अभितोयामम् 'about the village.' परितोयामम् 'around the village.' समयापामम् 'within' or 'near the village.' निक्यायामम् 'near or without the village.' हृदेवेदत्तम् 'lie on or woe to Deva.' दुरुचितं न प्रतिभाति किंचित् 'nothing pleases a hungry man.' Here *prati* is not *karma* *prav.* i. e. a preposition. It is simply a prefix to the verb. In English prepositions are added to certain verbs to form what is called compound verbs or prepositional verbs. But in Sanskrit prepositions as the derivation points out prefixed to verbs forming compound verbs. As in English, so in Sanskrit these prepositions alter the sense of verbs partially or wholly.

No. 38.—सूतीया च हेष्ठन्ति (2-3-3) कर्मणीति वर्तते ; *Karmani* 'in the sense of the object' still continues. The 3rd case-affix is used instead of the 2nd to denote the object of the verb *tu* in the Vedas. यत्

* There are 7 triads of case affixes ; each triad consisting of three affixes expressing singularity, duality and plurality respectively. Now by 'dvitīya' is meant the 2nd triad of case-affixes which are employed to indicate the notion of number attaching to case-relations. But in translating this portion on cases, an easier method is adopted. Instead of saying that a case-affix is employed in the sense of number attaching to a case-relation, the translation takes the following form — a case-affix is used in the sense of such and such a case-relation. Even the Sanskrit translation of the aphorisms is given on this principle in Kālikā.

तद्विनिहोत्ते तुहोति 'he propitiates Agni by rice-gruel.'—*Vedic* यज्ञामूर्तिः-होत्ते तुहोति : Secular—'he casts the offering of rice-gruel into the fire.'

No. 39.—अन्तरानरेण युते (2-3-4). The 2nd case-affix is used in connection with *antara* and *antarena*.

Ex. अन्तरात्वा च मां च कमण्डलुः 'there is the gourd between thee and me.' अन्तरेणात्वा च.

The word *antarena* besides signifying 'position between' means 'without;' e.g. अन्तरेण पुरुषकारं न कि चिन्नमते 'nothing can be had without exertion'

* No. 40.—कालाध्यनेऽप्यत्यन्तसंयोगः (2-3-5). The 2nd case-affix is added to words denoting time and distance, when the utmost proximity is expressed.

क्रियागुणद्रव्ये: साक्ष्येन कालाध्यनोः सम्बन्धोऽप्यत्यन्तसंयोगः 'this utmost proximity is the relation of time and distance with action, quality and substance in whole (but not in part).'

* Ex. Time and action—मासद्वयोत्ते 'he reads a month.' Time and quality—मासे कल्याणी 'a month with a lucky night.' मासे गुडधाना 'a month in which people eat fried rice or barley with sugar-balls. Distance and action—क्रोशमधीते 'he reads while going a *krośa*.' क्रोशं कुटिलानदी 'the river is a *krośa* serpentine.' क्रोशं पर्वतः 'the hill extends a *krośa*.' अत्यन्तसंयोगे—इति किम्? Witness भासस्य द्विरथोते 'he reads twice a month.' क्रोशाद्यं सदृशं पर्वतः 'there is a hill at some place in a *krośa*, i.e. does not extend throughout.'

* No. 41.—अपवर्गं तृतीया (2-3-6). अपवर्गः फलप्राप्ति सत्योः क्रिया परिमाणः। *Apararga* is the full completion of an action as resulting in the attainment of some end. The preceding *sūtra* should be read with this.

When the fruit of doing an action during a given time and over a given distance is gained; the 3rd case-affix is added to the noun denoting time and distance.

Ex. मासेनानुवाकोऽधीतः 'Anuvāka was thoroughly studied in a month.' क्रोशेनानुवाकोऽधीतः 'Anuvāka was fully mastered in walking a *krośa*.' मासमधीतः नायातः 'it was read for a month, but no success was gained.'

No. 42.—सम्पोर्चनाम्यो कारकमध्ये (2-3-7). कर्तृशत्तोर्मध्ये 'between the two actions of an agent.' When time or distance intervenes between the actions or powers of an agent; the 7th or the 5th case-affix is added to the noun denoting time or distance.

Ex. अद्य भुज्वादेवदनेऽद्युहे द्वाहाद्वाभोक्ता 'having eaten today, Rāya datta will (again) eat in two days.' इहस्योऽप्यनिष्ठासः क्रोशो लक्ष्यं विष्विः 'standing here this archer can hit a mark a *krośa* distant.'

No. 43.—कर्मप्रक्रमनीययुक्तेद्वितीया (2.3-8). The 2nd case-affix is used of what comes with a preposition. As in English the noun which comes after a preposition is called the object of it, although it is not the logical object of a verb; so in Sanskrit the 2nd case-affix, the sign of the objective is added to a noun joined to a preposition. अनुर्लक्षणे 'anu in the sense of cause is a preposition.' शाकल्यस्य संहिता मनुपावर्तत 'it rained heavily' just after the recitation of the hymns of Śākalya—that is the two events took place as cause and effect.

No. 44.—प्रस्ताविधिं पश्य नैवद्व वचनं सत्र सप्तमो (2.3-9). The word denoting that which one is greater than or master of, takes the 7th case ending.

Ex. उपखार्यो द्रोणः 'a *drōṇa* is above i.e. greater than a *khārī*' अधि ब्रह्मदत्ते पंचालाः 'the Punjab is under Brahmadatta.' अधिपंचालैव ब्रह्मदत्तः 'Brahmadatta is lord over the Punjab.'

No. 45.—पंचम्यपाद्यर्थिः (2.3-10). The 5th case-ending is used in connection with *apa*, *āñ* and *pari*.

Ex. अपचित्तम्यो दृष्टोदेवः 'it has rained without Trigarta.' आपाद सिंधुनाद्युप्तोदेवः 'it has rained' as far as Patna.' परिपरिचित्तम्यो दृष्टो देवः 'it has rained round about Trigarta.'

Pari as read with *apa*, marks exclusion. Hence, not here, वृक्षं वृक्षं परिविद्योतते विद्युत् 'the lightning flashes, behind and before, above and below the tree.'

No. 46.—प्रतिनिधिप्रतिदाने च यस्मात् (2.3-11). सुख्यसद्गः प्रतिनिधिः 'a substitute like the chief one.' When a representative or an exchange is denoted; the 5th case-affix is added to the noun denoting the person represented or the thing exchanged.

Ex. अभिमन्त्यरक्षन्तः प्रति 'Abhimanyu is the representative of Arjuna.' मादानस्मैतिलेभ्यः प्रतियच्छति 'he gives him beans in exchange for sesamum seeds.'

No. 47.—गत्यर्थकर्मणि द्वितीया चतुर्थ्या चेष्टायामनव्यनि (2.3-12). *Gatya* means actual motion. Both the 2nd and 4th case-affixes are severally used in the sense of the object of the action denoted by verbs of motion, but not in the sense of the object of distance or road.

Ex. यामं गच्छति or यामाय गच्छति 'he (actually) goes to the village.' यामं योमाय वा वज्जति 'ditto.' गत्यर्थ्यहृणि किम्? ओदनं गच्छति 'he boils rice.' कर्मणीति किम्? अश्वेन वज्जति 'he goes on horseback.' चेष्टायामिति किम् भनस्त्र पैटलिपुरं गच्छति 'he dreams of going to Pataliputra.' शुनैश्चनीति किम्? अश्वानं पन्नानं वा गच्छति 'he goes the way.'

No. 48.—चतुर्थी सम्पादने (2-3-13). The 4th case-affix is used in the sense of the recipient, *Vide* Nos. 10 and 10a. *Káraka*.

देवदत्तस्यरोचते 'it pleases Devadatta.' पुष्पेभ्यः स्युहृष्टति 'he longs for flowers.' &c.

Vártika. चतुर्थीविधाने ताटर्थ्यउपसंख्यानम् तस्माद्वदं तदर्थमिति. The 4th case-affix is used to denote the use or purpose of a thing.

Ex. मूणापदारु 'wood for a sacrificial post.' कुण्डलायहुररुपम् 'gold for an ear ring.' रन्धनायस्याली 'a kettle to cook in.' अवहननायोसूखलम् 'a mortar for cleansing rice, &c., लूपि संपुष्टमाने चतुर्थी वक्तव्या 'the 4th case is used, when *klyp* means 'to be good or effective.' मूत्राय कल्यते, सम्पृष्टते ज्ञायते या यवागू 'rice gruel is good, or a cure, for urinary diseases' उत्पातेन चाप्यमाने चतुर्थी वृक्तव्या। When some natural phenomenon of a threatening appearance is the antecedent of another, the 4th case-affix is used of the other.

वाताय कणिका विद्युदात्पर्यातिनोहिनी ।

पीतार्थ्योप विज्ञेण, दुर्भिक्षाय उत्ता भवेत् ॥

It lightens tawny to indicate a wind,—deep red, to indicate sunshine,—yellow, to indicate rain, and white to mark a famine.

Vár. हितयोगे चतुर्थी वक्तव्या 'the 4th case-affix is added to a noun coming with *hita* 'useful'

Ex. गोभ्योहितम् 'useful to cows.'

No. 49.—क्रियार्थापदस्य च कर्मणि स्थानिः (2-3-14) The 4th case affix is added in the sense of the object of a verb ending with *tumun* and *gvul* (i. e. a gerundial infinitive); when the verb so ending is left out and the principal verb in construction with it is retained. The suffixes *tumun* and *gvul* are used to form gerundial infinitives with the force of the future.

Ex. फलेभ्योपाति (फलान्याहर्तुम्) = he goes to bring fruit. नमस्कुमो नृसिंहाय (तमनुकूलयितुम्) = 'he salutes Nrisinha to propitiate him.'

No. 50.—तुमर्थाच्च भाववचनात् (2-3-15.) The 4th case-affix is added to a verb ending with *ghan* &c. in the sense of the *tumun* suffix.

Ex. पाकाय प्रजाति 'he goes to cook food.' यागाय प्रजाति 'he goes to offer a sacrifice.'

No. 51.—नमःस्वस्त्रिस्वाहास्वधालंबवद्योगाच्च (2-3-16.) What is joined to these, takes the 4th case-affix.

Ex. हरये नमः 'salutation to Hari.' स्वस्त्रिप्रजात्यः 'prosperity of the people.' स्वाहा अग्नये 'an oblation to Agni.' Sváhá is the personified wife of Agni 'the God of fire.' स्वधा and वद् are prayers or exclamations uttered on presenting an oblation to the manes of the departed पितृभ्यः स्वधा 'an offering to the manes.' देवेभ्यो हरिर्लभ्युः समर्थः ज्ञत् इत्यादि 'Hari is enough for, or is the master of, or is a match for, or is able to overcome the Titans.'

No. 52.—मन्यकर्मयनादर्दर्शिभूयाऽपाणिषु (2-3-17.) The objective of *manya* 'to think lowly of' optionally takes the 4th case-ending, when it does not denote a living being.

Ex. नत्वांत्यं कृषाय वा मन्ये ॥ 'I don't value thee at a straw. नत्वाद्बुद्धिसंबुद्धाय वा मन्ये 'ditto.' मन्यति यहये किम्? नत्वांत्यं चिन्तयामि । अना दरदर्शित किम्? Why 'in the sense of despising? ' Witness—अश्वमाने टुट्ट मन्ये, मन्ये काष्ठमुलूखदम् । अन्यायास्तं सुते मन्ये यस्य माता न पश्यति 'I regard stone as a millstone and wool as a mortar and I regard him as the son of a blind mother, whose mother does not see.'

Why 'अप्राणिषु?' Witness नत्वाशृगाले मन्ये 'I do not regard thee as a jackal.'

Vártika. नैकाकाचशुकश्चात्मवज्येष्विति वाच्यम् । The 4th case-affix is not added to *nau*, &c.

Ex. नत्वा नीटमत्ते वा मन्ये 'I do not regard thee as a boat or corn.' नत्वा काकं शृगालं वा मन्ये 'I do not, &c.'

No. 53.—कर्तुकरणयोस्त्वतीया (2-3-18) The 3rd case-affix is employed in the sense of the agent and the instrument.

Ex. देवदत्तेन खतम् 'it was done by Devadatta,'—the agent माधवेनभुक्तम् 'It was eaten by Madhava'—ditto. दान्तेन लुनन्ति 'he reaps with a sickle.' परशुनाभिनन्ति 'he cuts with a hatchet.'—The instrument.

Vártika. प्रकृत्यादीना-सुपर्देश्यानम् ॥ Words like *prakृti* 'nature,' &c., take the 3rd case-affix.

Ex. प्रकृत्याचारः 'naturally agreeable or handsome.' प्रकृत्याभिरूपः (a man) handsome by nature. प्रायेण पात्रिकः 'a frequent sacrificer' प्रायेण पात्रिकाः 'a great many sacrificers.' गार्याऽस्मिंगोनेण 'my paupony-

mic is *Gārgya*’ समेनधावति ‘he runs straight.’ विषमेषुधावति ‘he runs crooked.’ द्विद्वादेन धान्यं क्रीणाति ‘he buys rice by a measure of two *dvayas*.’ सहस्रं पशुन् क्रीणाति ‘he buys animals by hundreds.’

No. 54.—सहुक्तेऽप्रधाने (2-3-19) क्रियागुणद्वयैद्वयोः सम्बन्धेस्ति सह अकृतैष्य प्रयोगो मैर्याति, यस्य क्रियादिसम्बन्धः शब्देनोच्चते तस्य प्राप्यन्यम्—*Pada-manjari*.

The word *saha* is used when two objects bear affinity with each other in respect of, action, quality, or substance. That which a speaker wishes to connect with action &c. is *pradhāna*, ‘chief.’ A word of secondary importance governed by *saha* ‘with’ takes the 3rd case-ending.

Ex. पुत्रेण सहागतः पिताः ‘the father came with his son.’ Likewise पुत्रेण सादर्थम् ‘with the son.’ The 3rd case-affix applies even when *saha* is left out.

For example the sūtra दुर्द्वयूना where *saha* is understood after *yūnā*.

पुत्रेण सह स्वूनः ‘he is fit as his son.’ पुत्रेण सह गोभान् ‘he possesses the cow in common with his son’

No. 55.—यैनाद्विक्कारः (2-3-20). Here *aṅga* denotes the whole body. The 3rd case-affix is added to a word denoting a bodily member which causes the deformity of the whole body.

Ex. अकृष्णा काणः ‘he is blind of an eye.’ वादेन खंजः ‘he is lame in one leg.’ पाणिना कुणः, कुणिः वा ‘he is deformed of one hand.’ अंग विक्कार द्विति किम्? अकृष्णाणामस्य ‘his eye is blind’—does not express deformity in whole.

No. 56.—इत्यं भूतलक्षण्ये (2-3-2) लक्ष्यते येनोत्त नक्षण्यं, येन श्वेतच्छत्रादिना राजत्वादिप्रकारविशेषापवत्यान्योलक्ष्यते, तर्दित्यम्भूतलक्षणम्? That which points out or marks out is *lakṣhṇa*. For instance a white umbrella by being one of the insignia of royalty suggests the rank of the user and is called चक्र्यं भूतलक्षणम्. The 3rd case-affix is attached to a word denoting a distinguishing mark.

Ex. अथ भवत् कमराद्वृत्ताद्वाच्चत्रद्वाच्चोत् ‘did you know him to be a scholar by the gourd (in his hand)? जटाभिस्तापसः ‘he is an ascetic by his matted hair.’

No. 57.—संज्ञानतरसां कर्मणि (2-3-22). The 3rd case-affix is optionally used in the sense of the object of the action implied by the verb *sunjā* ‘to know well.’

Ex. पित्रापितरं वास्तवानीते 'the child knows the father well.'

No. 58.—हेतौ (2-3-23). फलसाधनयोऽयः पदार्थोलोके हेतुरुच्यते । तद्वाचिनस्त्रीयाविभृतिर्भवति ॥ An object, fit to produce an effect is called *hetu* in the world. The 3rd case-affix is added to what denotes a proactive cause.

उत्तं च-द्रव्यादिविषयो हेतुः, कारकं नियतक्रियम् ॥ *Hetu*, a cause, is of the nature of a substance, &c., while *Kāraka*, (a case) is always connected with a verb.

Ex. दार्देन धटः 'a potter's stick, the cause of a jar.' विद्यायायम् 'learning, the cause of fame.' पुण्येन हृष्टोद्दरः 'virtue, the cause of the manifestation of Hari.'

No. 59.—शक्तर्त्येष्योर्यन्त्रमी (2-3-24). हेताविति वर्तते . The 5th case ending is used in the sense of a debt cause devoid of the idea of the agent.

Ex. शतादृष्टः 'bound by a debt of a hundred.' शक्तर्त्योरिति किम् 'why devoid of the idea of the agent?' Witness शतेन विच्यतः here the agent is implied, hence the 3rd case-affix is used in accordance with भृत्याविभृतिर्भवति हेतुरुच्यते ॥

No. 60.—विभाषापुण्येऽस्तिव्याम् (2-3-25). *Hetu* continues. But the 5th case-affix is optionally used to denote an attribute-cause not expressive of the feminine.

Ex. काल्यादृष्टः, कालेन वस्तः 'bound by ignorance.' पापिद्वयाद्युक्तः 'liberated by learning.' गुणाप्यहम् किम्? धनेनकुलम् 'wealth being the cause of a family.' Because the wealth is not an attribute. अस्तिपापिति किम्? Witness दुर्ज्ञासुक्तः 'liberated by knowledge.'

No. 61.—पटीहेतुर्योगे (2-3-26). The 6th case-affix is added to the word *hetu*, when employed to denote a cause.

Ex. अत्तस्य हेतोर्धसति 'he lives for the sake of corn.'

No. 62.—सर्वनामस्त्रीया च (2-3-27). The 3rd case-affix त्वा is used when the word *hetu* is in construction with a pronominal (adjective).

Ex. केन हेतुनावसरति 'what for does he live?' येन हेतुना 'by which cause, &c.'

Vārtika. निमित्तकारणहेतुपु सर्वासां प्रायवर्गनम् 'all the case-affixes are generally used of *nimitta*, &c.'

Hence, किं निमित्तं, केन निमित्तेन, कस्मैनिमित्ताप, कस्मात् निमित्तात्, कस्म निमित्तस्य, अस्तिविभृते द्वा—वसति 'what for or why does he live?'

प्राप्यहारादेवासर्वनामः प्रथमाद्वितीये न भवतः "the statement 'generally' implies that in the absence of a pronominal, the 1st and 2nd case-affixes are not used." Hence, अचेन कारणेन, अन्नाय कृतरणाव, अन्नात्कारणाद् अचस्य कारणस्य, अचेन्कारणे-वस्ति ॥

No. 63—अपादाने पंचमी (2-3-28). The 5th case-affix is used in the sense of 'ablation.'

Ex. प्रापादागच्छति 'he comes from the village.' पर्वतादवरोहति 'he comes down the hill.' वृक्षेभ्यो विभेति 'he fears wolves.' अध्ययनात्पराजयते 'he feels sick of studying.'

Vártika. पंचमी विधाने ल्यब्लोपे कर्मस्युपसंख्यानम् ! As regards the use of the 5th case-affix, it is stated to come in the sense of the object of a participle ending with *lyap*, when the participle so ending is omitted.

Vártika. अधिकरणे चोपसंख्यानम् : Ex. प्रापादात्प्रेतते (प्रापादमारुद्धा 'he looks out from the balcony (i. e. having ascended to the balcony.)'

आप्नने उपविष्ट्य प्रेतते or आप्नात्प्रेतते 'sitting on a seat he looks—' अप्सुराद्विजहेति 'she blushes at seeing her father-in law.'

Vártika. प्रश्नाख्यानयोऽप्य पंचमीवक्तव्या 'the 5th case-ending is also used in asking a question and in declaring something about place or time.'

Ex. कुसोभवान्, पटलिषुत्रात् 'where do you come from? From Patna.'

Vártika. यतप्रचार्यकालनिर्भाण्यत्त्र पंचमी वक्तव्या 'in measuring distance or time, that which denotes the limit inceptive takes the 5th case-ending.'

Ex. गयोधूमतः सांकाश्यं चत्वारियोजनानि, Sánkásyā is four leagues from Ganidhánuán. कार्त्तिक्या आप्यहाप्यणीमासे = there is a month from Kártikí to Agraháyapi.

Vártika. तद्युक्तात्काले सप्तमी वक्तव्या ॥ And the word denoting time joined to what takes the 5th case-ending is exhibited with the 7th case-affix. For instance the word *mása* in the preceding example takes the 7th case-affix.'

Vártika. अध्यनः प्रथमा सप्तमी च वक्तव्या 'the 1st and the 7th case-affixes are added to the word denoting a measure of distance.'

Ex. वनाद् यामो योजनं, योजने वा 'the village is a league distant from the forest' the word *yojana* is here displayed with the 1st or the 7th case-affix.

No. 64.—अन्याराटितरसेदिक् शब्दान्वृतरपदाजाहियुक्ते (2-3-29). The 5th case-affix is added to what comes with *anya* &c.

Ex. अन्या, भिन्न, इत्यो वा देवदत्तात् 'other than Devadatta.' आराद्वनात् 'near to or remote from the forest.' ऋते कृष्णात् 'without Krishna' पूर्वोपामात् 'east of the village.' शूर्वोपीष्माद्रुष्मात्: 'the spring season precedes the summer.'

दिशित्रूपः शब्देन्टिक्षशङ्कः 'a word, as seen used in the sense of cardinal points'

Ex. उत्तरो ग्रीष्मोद्धृत्यन्तात् 'the summer follows the spring.' आद्व-वाच्चयोर्तु न 'but a word denoting a thing expressive of parts does not take the 5th case-affix.' Hence, पूर्वे कायस्य 'the front of the body.' अन्वत्तरपद 'a word ending with the root *anv*.'

Ex. प्राप्तामात्; प्रत्यापामात् 'before or behind the village.' आद्व-दक्षिणाप्रामात् 'to the south of the village.' आद्व-दक्षिणादि प्रामात् 'to the south of the village.' *Adh* and *adi* are *Taddhit* suffixes.

प्रभुति, प्राम्य, and वहिष्म are also used with words ending with the 5th case-affix.

Ex. भवात् प्रभुति, आरम्य वा सेच्यो हरिः 'Hari is worshipped from the beginning of the creation.' यमाद्विष्म 'to the outside of the village'

No. 65.—पञ्चतस्यप्रत्ययेण (2-3-30). A noun joined to a word ending with a suffix that expresses the sense of the *Taddhit* suffix *at* or *such* takes the 6th case-affix.

Ex. दक्षिणो प्रामस्य 'to the south of the village.' उत्तरतो प्रामस्य 'to the north of the village.' पुरक्षाद् प्रामस्य 'in front of the village.' उपरि, उपरिष्टादा युप्रामस्य 'above the village.'

No. 66.—सनपाद्वितीया (2-3-31). A noun joined to a word ending with the *Taddhit* suffix *enap*, takes the 2nd case-affix.

Ex. दक्षिणेन, उत्तरेण वा प्रामस्, प्रामस्य वा 'to the south or north of the village.' The 6th case-affix too is used.

No. 67.—पृथिविनानानाभिस्तुतीयाऽन्यतरस्याम् (2-3-32). The 3rd case-affix is optionally added to what is joined to *prithik*, *nina*, &c.

Ex. रामेण, रामे, रामात्-पृथक्-विना 'without or save Ráma.'

विना वातं विना वर्षे विद्युत्यपत्तनं विना ।

विना हस्तिकताद्वेषाप्तेनमै धातितं त्रूप्यै ॥

Without any wind, without any rain, without any fall of lightning and without any injury done by an elephant, who felled these two trees? नाना देवदत्तेन नानादेवदत्तात् 'different from Devadatta.'

No. 68.—कर्णे च स्तोकात्प्रकृक्तिपयस्या सत्त्ववचनस्य (2-3-33). The 2nd case-affix is optionally added to *stoka*, &c., in the sense of the *instrument* (the fifth case-affix is used in the alternative); when they do not denote substances.

Ex. स्तोकेन, स्तोकात्प्राप्तुकः 'little or scarcely liberate'; narrowly escaped' अत्यान्तमुक्तः, अत्येतमुक्तः 'escaped with some exertion.' कृक्तेणमुक्तः, कृक्तान्तमुक्तः 'escaped with much difficulty.' कृतिपयेन मुक्तः कृतिपयान्तमुक्तः, 'ditto' असत्त्ववचनस्येति किम्? Witness स्तोकेन विषेण हतः, 'one killed by a little poison.' अत्येतमधुनामत्तः 'one intoxicated by a little wine.' Because they are in these instances, used as adjectives of quantity qualifying the material nouns *poison* and *wine*. Also when they modify verbs, they do not take either of the two, but the 2nd case-affix only, as स्तोकं मुक्तति 'he escapes a little'

No. 69.—दूरान्तिकार्यं पद्धत्यतरस्याम् (2-3-34). The 6th case-affix (or the 5th) is added to what is connected with words meaning *far* and *near*.

Ex. दूरं यामात्, दूरं यामस्य 'far from the village' विप्रकर्षं पामात्, विप्रकर्षं पामस्य 'near the village.' अभ्याशं यामात्, अभ्याशं यामस्य 'ditto.' &c.

No. 70.—दूरान्त कार्येण द्वितीया च (3-3-35). The 2nd case-affix is added to words, meaning 'far' and 'near' (the force of *cha* 'and' accounts for the use of the 5th and the 3rd case-affix in addition).

Ex. दूरं यामस्य, दूराद् यामस्य, दूरेण यामस्य 'far, from the village.' असत्त्ववचनपद्धत्यानुवर्तते सत्त्ववचनपद्धत्यो यथायथ विकल्पो भवति The statement 'when.....substances' still continues, hence, when used as adjectives to words denoting substances, they can take any case-affix according to sense.' दूरः पन्थै 'a remote road.' दूरायपद्धेऽहि 'give something for the distant road.'

No. 71.—सम्प्रधिकरणे च (2-3-36). *Vide* No. 25a. The conjunction *cha* 'and' gives us latitude to exhibit words meaning *far* and *near* with the 7th case-affix too. Thus दूरे यामस्य, अन्तिके यामस्य।

Vārtika. सम्प्रधिकानेत्कस्येत्तिपयस्य कर्मण्युपसंख्यानम् The 7th case-affix (instead of the 2nd) is added to a word forming the object of a verb ending with the verbal suffix *ka* followed by the *Taddhita* (nominal) suffix *in*.

Ex. अधीतीश्याकरणे (for श्याकरणम्) 'one learned in grammar'; परिणितो पात्रिके 'one counted as a sacrificer.'

Vártika. साधुद्वाधुपयोगे च सम्मो वक्तव्या The 7th case-affix is added to what is connected *sádhu* and *asádhu*. साधुदेवदत्तोर्मातृत्वं 'Debadatta is well-conducted to his mother. असाधुःपितृत्वं 'ill-conducted to his father.'

Vártika कारकाहांशां च कारकत्वे सम्मो वक्तव्या 'A word denoting the Nominative absolute takes the 7th case-affix' ऋचेषु भुज्जानेषु दरिद्रा आसते 'the rich eating, the poor sit without food.' i. e. the Nominative absolute and the Qualifying participle both are exhibited with the 7th case-affix. Likewise दरिद्रेषु-आसीनेषु ऋचाः भुज्जन्ते.

Vártika. निमित्तात्कर्मसंयोगे सम्मो वक्तव्या The 7th case-affix is added to what denotes the aim of beginning some action, when the aim constitutes part of a whole spoken of as the object of the verb denoting the action begun.

Ex. चर्मणि द्वीपिनं हृन्ति दृन्तयोर्दृन्ति कुंजरम्-केशेषु चमरीं हृन्ति शोचि उक्तलको हतः 'one hunts the unicorn for its hide; the elephant, for the tusks; the yak for the bushy tail, and the mask-deer for the scrotum.'

No. 72.—यस्य च भावेन भावलक्षणम् (2-3-37). यस्य च भावेन यस्य च क्रियया क्रियान्तरं लक्ष्यते, सतो भावद्वाराः सम्मोविभक्तिर्भवति When anyone whose action points out the action (i. e. the time of action) of another, is spoken of, the 7th case-affix is added to what denotes the former.

Ex. गोषु दुखमानासु गतः, 'he went when the cows were being milked.' दुखात्वागतः 'and he came back after they had been milked.'

No. 73.—पाणी चानादरे (2-3-38). The 6th case-affix also is added, when the latter action is done in utter defiance of the former.

Ex. रुदतः, रुदति चा प्रावाजीत् (पित्रादिकस्य रोदन मनादृत्यप्रवाप्य कतवान्) 'he became a religious mendicant in utter disregard of his weeping father, &c.' Likewise क्रोधनि प्रावाजीत्.

No. 74.—स्वामीश्वराधिपतिदायादसाक्षेपतिभूप्रसूतेष्व (2-3-39). The 6th as well as the 7th case-affix is added to what is connected with the words *svámi*, &c.

Ex. गवां स्वामी or गोषु स्वामी 'the lords of the cattle.' गोव्योश्वरः गोव्यधिपतिः 'ditto.' गवां दायादः (दीयत इति दायोऽशदायमादतदृतिः) 'who gets cows as his share.' गवां साक्षी, गोषु साक्षी 'one who looks after cows.' गवां पतिभूः 'a surety of cows.' गोषु प्रतिभूः 'ditto.' गवां प्रसूतः गोषु प्रसूतः 'born among cows.' = मासवानुभवितुं जातः 'born only to know the cows.'

No. 65.—आयुक्तकुशलाभ्यां चासेवायाम् (2-3-40). आयुक्तो व्यापारितः; कुशलोनिपुणः 'employed; skilful.' When a word is joined to *ayukta* or *kusala*, it takes the 6th case-affix to express an assiduous performance of an action; and the 7th case-affix as well.

Ex. आयुक्तः कटकरणस्य कटकरणे वा 'busily employed in making a mat.' कुशलः कटकरणस्य, कटकरणे वा 'skilful in making a mat.' आसेवायामिति किम् ? Why 'to express an, &c. ?' Witness आयुक्तो गीः शक्ते (रूपद युक्तः) 'the ox, (slightly) yoked to the cart'—only the 7th case.

No. 76.—यतप्रत्यनिर्देशस्य (2-3-41). जातिगुणाक्रियाभिः समुदायादेकदेशस्य पृथक्करणां निर्देशरणाम् 'When an individual is separated from a class on account of superior kind, quality, or action, the word, denoting the class, is exhibited in the 6th as well as in the 7th case.'

Ex. अनुष्टाणां ऋत्रियः शूरतमः (or मनुष्टेषु) = a Kshatriya is the bravest of men. गायां (or गोषु) कृष्णा संपूर्वारतमा 'a black cow produces milk most of all.' अध्यानानां (or अध्यगेषु) धावनः शीघ्रतमाः 'the running are the swiftest of the road-going.'

No. 77.—पञ्चमोदिभिर्भूते (2-3-42). यस्मिदिर्द्धारणाभ्ये विभक्तमस्ति ततः पञ्चमोदिभिर्भूतिर्वति 'when the site of specification, is divided, i. e. when different classes are compared, the 5th case-affix is used.'

Ex. मायुराः पाटलिपुत्रेभ्यः अग्रद्वतराः 'the people of Mathurā are more well-to-do than those of Patnā.'

No. 78.—साधुनिपुणाभ्यामर्च्याभ्यां उपस्थपतेः (2-3-43). In connection with *sādhī* and *nīpuna*, a word takes the 7th case-affix, when respect or obedience is denoted; but not when *prati*, &c., are used with it.

Ex. मातरि साधुनिपुणो वा 'he is obedient or respectful to his mother.' अर्च्यामिति किम् ? Why 'when respect, &c. ?'

Witness साधुस्त्वेराज्ञः 'the king's attendant is native.' सत्यकाम्ये च भवति : In stating a fact, but not an induced quality, the 6th case is used. अपतेरिति किम् ? Witness साधुदेवदत्तो मातरं प्रति 'Deva. is respectful to his mother.' Because the 2nd case is used with a *karmapravachniya*.

Vārtika. अप्रत्याविभरिति वलव्याम् । It should be stated that the foregoing prohibition applies not only to *prati* but also to what begin with *prati*. Hence, साधुदेवदत्तोमातरं परि । मातरमनु ॥

‘क्वाप्ता—ज्ञान’ makes साधुः; निपुण+कः=निपुणः ॥

No. 79.—प्रसितोत्सुकाभ्यां तृतीया च (2-3-44). विज्ञवन्धने, प्रकर्षणैष्ट्यः प्रसितः 'śiñ, to bind ; with *pra*, well-bound, devoted to, fond of, &c. And the 3rd-case-affix is also added to a word standing in construction with *prasita* and *utsuka*.

Ex. केशैः प्रसितः, केशेषु प्रसितः 'fond of his locks' of hair.' प्रदित्त उत्सुको वा हरिणा हरौ वा 'zealously attached to God,' delighting in God.'

No. 80.—नक्षत्रे च लुपि (2-3-45). लुबन्तान्नचत्रगव्यात् तृतीया सम्पूर्णै विभक्तौ भवतः । The 3rd as well as the 7th case-affix is added to a word ending with *lup* and meaning a lunar asterism.' By 'लुबविशेषे' the *Taddhita* suffix denoting time is elided after a word denoting an asterism. There are 27 or 28 mansions through which the moon is supposed to pass. Each mansion consists of a certain number of stars. The time during which the moon dwells in a particular mansion is denoted by a *Taddhita* suffix, which is elided in a general sense.

Ex. मूलेनाधाहयेद्येवीं श्रवणेन विर्वर्जयेत् 'let one invoke the Goddess Sarasvatī at the beginning of Mula Nakshatra and bid farewell to her when Śravana comes.'

पुष्येण पायसमन्नोयात् 'let one eat milkfood during Pushya Nakshatra.' Why लुपि? Witness पुष्य श्वनिः 'there is saturn in the Pushya constellation.'

No. 81.—प्रातिपटिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा (2-3-46). 'प्रातिपटिकार्थः सत्ततिः'—the sense of the crude form of a word is the essence of it, i.e. is always present with it. योर्थः सत्रेव केवलं न जात्याटिरुपो न लिङ्गसङ्ख्याकारकशक्तियोगी स इह प्रातिपटिकार्थत्वेन विवक्षिते यथा व्यायामादत्यर्थः. अव्यायामो हि केवलमस्तीति इक्षते वत्तुं न पुनरीदृशस्तात्रम् इति गीः शुक्रदत्यादौ तु सत्त्वरूपेर्ये लिङ्गपरिमाणदेवसिद्धतोति भावः ॥ That solitary sense which is not accompanied by the idea of species, nor by that of gender, number and case, is what is meant by the sense of a crude form of a word; as, the sense of an adverb. That the meaning of an adverb is solitary is unquestionable. But गीः 'a cow,' शुक्रः 'white'—these cannot be said to possess a solitary sense like adverbs. They being perceptible substances obtain this sense, when gender is taken into account.

By परिमाणम् is meant द्रोणः a measure of capacity = $\frac{1}{16}$ of a *kharī* and the like. वचनम् denotes singularity, duality or plurality.